

# FATEH

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PALESTINE NATIONAL LIBERATION MOVEMENT  
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Fateh, 1965 1970



Five years ago, on January 1, 1965, The Palestine National Liberation Movement, Fateh, issued the first military communique about the maiden command operation undertaken by its Assifa freedom fighters 24 hours earlier (on December 31, 1964) against the enemy in occupied Palestine.

The military communique covering the first operation was accompanied by a political statement which read:

Sixteen years have elapsed while our people live detached from their cause which has been shelved at the United Nations as a problem of displaced refugees whereas the enemy plans, with all his means, on the local and international levels, for an extended stay on our homeland, ignoring the Heroic Palestinian.

In the light of this distressing fact and because of the adverse effect of the lapse of time, the ASSIFA forces (of FATEH) have been launched forth to reiterate to the enemy and the world at large that this people (of Palestine) did not die and that armed revolution is the road to return and to victory.

The Assifa forces, emanating from the will of the revolting Palestinian masses, realize fully the scope of the battle politically and militarily. But they seek to overcome all conditions and obstacles, relying on their own strength and on the potentials of our Arab people.

*Masses of our steadfast and struggling people:*

This is our path and this is our march. The situation is serious. Martyrs have fallen and blood has been shed. Let us rise to the level of responsibility -- the responsibility of an honorable battle because this take-off is nothing but the beginning of a war of liberation with a carefully planned and studied program. In this historic and critical stage, we are eager to declare unequivocally that our military and political plans do not contradict with the official Palestinian and Arab plan for the battle. The struggle for Palestine flows into one stream which begins and ends by uprooting the Zionist danger from our homeland. We thus appeal to the Arab nation and its leaders to rise up with their responsibilities to the national committed level. Our battle with Israel is a fierce one and warrants preparedness and mobilization.

As far as we are concerned, we have started off from a Palestinian position connected to the soil of the nation. The best force that directs us is our faith in that this is the sound way for extracting our cause from the vicious circle it has been turning in. We depend on our Arab nation and its common struggle as well as on the forces of liberation in the world. Regardless of the sacrifices, our march will not come to a halt before the flag of Palestine is brandished again on our dear homeland. We also vow to our people to continue in this path and not to relinquish our arms until victory is achieved.

The Assifa forces seize this occasion to thank the Arab mass media and all the free and honest writers who comprehended our position and supported, with great devotion, our blessed take-off. We also appreciate the attitude of the Palestinian and Arab institutions and organizations that supported us and stood by our side. The Arab people are called upon to support this take-off and to increase their material and moral support until we achieve our goals in return and freedom.

GENERAL COMMAND OF ASSIFA FORCES  
January 1, 1965

# Abu Ammar Reviews Revolution

In an exclusive interview with this publication, Abu Ammar, the official spokesman of the Palestine National Liberation Movement, Fateh, summarized the achievements of the Palestinian Revolution since it was launched five years ago by Fateh's Assifa freedom fighters in these words:

"The military achievements of the Revolution during the past five years were numerous. It was able to develop the armed struggle from the hit and run phase to that of the 'mobile war'. It succeeded in increasing the struggle ability of Assifa revolutionaries. It improved their training and equipment. It was able to protect and entrench the pivot bases. It scored military victories against the Zionist enemy in numerous battles. It wiped out hundreds of his troops and destroyed many of his strategic military objectives.

"In the economy field, the Revolution improved the standard of the freedom fighter and started to set up productive economic institutions to supply the basic needs of the fighter. In other words, implementation of the program to build a comprehensive 'revolution economy' that will meet the food and clothing requirements of the masses has started.

"On the social level, schools for the children of the martyrs, clinics to offer medical services to our people and social institutions to strengthen the bonds among them have been set up."

Abu Ammar said the Palestinian Revolution passed through five stages during the past five years. Each abounded with sufferings and misery but each yielded its share of achievements. The official Fateh spokesman listed the five stages as follows:

## I. TAKE-OFF

"The Revolution was launched when the first bullet was sent off with the intent of:

"A. Personifying the practical refusal of Zionist occupation; presentation of our cause to international public opinion as a cause of liberation rather than a problem of refugees or a problem concerning the diversion of the Jordan River waters; and mobilization of the masses and their instigation to armed revolutionary action by showing them in concrete form the Zionist danger.

"B. Incarnating the authentic revolutionary means for the liberation of Palestine through armed violence, preventing attempts to contain the Palestine struggle; and ending Arab tutelage over it.

"C. Creation of a revolutionary atmosphere on the (West) Bank and in the Gaza Strip aiming at ripening the objective conditions necessary for the emergence of armed revolution.

"D. Allowing the upcoming generations to get used to take up arms and to get familiar with the Palestinian soil through armed raids.

"E. Focusing the true nature of the struggle in the Middle East to allow the Palestinian people to assume their leading role in the liberation of their homeland, thereby preventing the presentation of the problem of Palestine as a regional one over disputed borders.

"Our armed operations started to escalate and the revolution began to grow and to muster increased mass support. On the other hand, our cadres were exposed to imprisonment, arrest, death, dispersal and torture on the hands of the counter-revolutionaries on the Arab scene. These arrests

only helped increase our determination to continue the armed struggle. Not only that, but many of the Palestinian revolutionary elements joined our march. Days and years elapsed while we continued to ask for arms for our people so as to create the revolutionary immunity on the West Bank and in the Strip. This went on until the advent of the war of June 1967.

## II. ARMED POPULAR RESISTANCE

"Immediately after the June War, we started to prepare for a new round, to train hundreds of our cadres and of nationalists and to set-up bases within the occupied homeland. When we completed preparations, we started to confront the Zionist enemy as an armed popular resistance. Our aim was to build up the spirit of passive resistance among the masses to prevent the merger of our peoples' life with the State of Zionist occupation. Passive resistance and non-cooperation with the enemy grew and the enemy's curricula and projects were rejected. Passive resistance de-

veloped into popular strikes and demonstrations. The masses recuperated confidence in themselves and in their ability to strive for the liberation of their land. Moreover, passive resistance escalated to include all popular sectors. The masses took up arms and started to resist the Zionist enemy.

## III. LIMITED CONFRONTATION

"With the escalation of our armed operations and their mass support, the Zionist enemy resorted to all kinds of means to liquidate the resistance movement, both within and without, including the attack on al-Karamah - where we stayed put despite our limited numbers and simple armament. In this eternal battle (of al-Karamah) the Zionist enemy was defeated after losing scores of his tanks and armored vehicles. He was forced to retreat to occupied territory, licking the wounds of defeat. This battle had a tremendous impact in that it raised the morale of the Arab nation and destroyed the enemy's. Since, he has ab-

tained from undertaking such arrogant campaigns. The battle increased the merger of the masses with their revolution, contained the counter-revolutionary tide on the Arab scene and boosted the morale of the freedom fighter and his ability to achieve victories.

## IV. NATIONAL UNITY

"In the course of these battles and victories, Fateh was calling for and working to achieve national unity. In early 1968, it convened the commando organizations to create the 'Permanent office for Commando Action' which comprised eight commando organizations. Fateh laid down a plan of action for this Office. It developed it and many of the commando organizations merged in Fateh but the Palestine Liberation Organization (PLO) and the Popular Front for the Liberation of Palestine refused to join this Office. Fateh subsequently attempted to create a new, acceptable form for national unity by developing the idea of a national front. But the PLO rejected the idea at the time





# Achievements, 1965-1970

on the grounds that it is the mother organization rather than one of the parties along with the other organizations. A short time thereafter Fateh suggested the PLO as a framework where all active commando organizations could meet. The Fourth National Congress convened and made drastic changes in the PLO's National Pact to reconcile it with the nature of the current phase of our national struggle. The National Congress decided to set up the Palestinian Armed Struggle Command (PASC) and national unity started to crystallize although some refrained from joining it. PASC now represents 97% of the armed Palestinian force.

## V. MOBILE WAR

"Fateh started to move in its armed struggle from the limited confrontation (hit and run) phase to that of mobile war (hit and hold) in the battles of al-Himneh (May 2, 1969) Sha'sha'a and Green Belt (August 8, 1969) where our Assifa freedom fighters went to occupy enemy positions for a few hours, clear them, raise the Palestinian flag in them and return to base. This phase was also marked by the growth of the popular liberation war within occupied territory until it covered the whole of occupied Palestine."

Abu Amar went on to say that "Palestinian revolutionaries today are now undertaking a revolutionary action throughout Palestine. Even the Palestinians under occupation since 1948 have revolted and started to resist Zionist occupation, to destroy his military institutions and posts and rally to the revolutionary march. This is a positive factor which escalated resistance from within and dis-

persed and harassed enemy forces. This has had a great effect on all aspects of the enemy's normal daily life in the occupied homeland."

## SUMMIT

Abu Amar hoped the Arab summit conference would turn into a "war council" rather than a conference for discussion and bargaining. He said:

"We as a revolution, a continuous and escalating revolution, wish to place the Arab nation in front of its historic responsibilities and to expose to the Arab people the negligence of all the Arab states, though in variant degrees, in supporting the Palestinian Revolution. The Arab states still neglect the right of the Palestinian Revolution. Though they created the PLO and the Liberation Army, they failed to meet their commitments for several years now."

"The Palestinian Revolution is not committed except to armed struggle and the need to develop it. It refuses the political solution because it implies recognition of the state of Zionist occupation and its existence. We are fighting it to liquidate it. The political solution does not recognize the existence of the Palestinian people as the basic party in the struggle and allows the other states to decide our destiny. The cause is ours and we have the right to self-determination according to the United Nations Charter."

"The political solution implies the impotence of the Arab nation in uprooting and liquidating aggression, which is false. It consecrates aggression as a principle of international behaviour to solve contemporary problems. This is refused categorically."

"The political so-

lution gives the wrong impression to some people that the Palestinian Revolution emerged to liquidate the traces of the 1967 aggression. In fact, the Palestinian Revolution was born in 1965 to liquidate Israel as a political, military, economic and social entity and to build a Democratic Palestine State."

## COUNTER-REVOLUTION

Abu Amar expected counter-revolutionary forces to continue plotting against the revolution "but the revolutionary human being, the organized and mature masses and

the rifle constitute the necessary safeguard to foil these conspiracies."

He said: "American Imperialism is our enemy. It supplies the state of Zionist occupation with arms and all subsistence means. The United States has taken the enemy's attitude toward our cause."

## LIBERATION MOVEMENTS

The Palestinian Revolution, Abu Amar stated, "is part of the liberation movement in the world. The common enemy is world imperialism and its Zionist offshoot. All the revolting and progressive peoples

of the world have to join in a wide and united front against colonialism, imperialism and Zionism."

"On our part, we extend our hand to all liberation movements in the world for the solidarity, cooperation and coordination of efforts against the common enemy."

"The Palestinian Revolution seizes this occasion to thank all the peoples who have supported it, wishing all the persecuted and revolting populations a new year full of revolutionary achievements and victories."

## Joint Statement

On the invitation of the Palestine National Liberation Movement, Fateh, a delegation of the Italian Communist Party visited December 15-16 the Palestine Commando bases and camps in Jordan. The delegation was led by Comrade Jean Carlo Pajetta, member of the Politbureau, and had talks with Fateh officials. On the end of the visit, the following joint statement was issued:

*The Italian Communist Party and the Palestine National Liberation Movement, Fateh, proclaim their solidarity with the Vietnamese people and all peoples fighting for freedom.*

*The ICP and Fateh agree on the importance of struggle against imperialism and Zionism, which is developing in the Middle East and particularly in the Arab world. They are totally convinced of the importance of a broad front, including all powers fighting against imperialism and Zionism in the Mediterranean area.*

*The ICP and Fateh believe in the necessity of developing international contacts between anti-imperialist anti-Zionist proletarian forces and national liberation movements. These contacts would be more effective if every party and movement worked in total independence to achieve the aims and responsibilities facing its people. They both believe in the necessity of having full cooperation and joint activity among anti-colonialist powers in the Mediterranean basin, the Middle East and the whole world to eliminate all forms of imperialism, colonialism, neo-colonialism and racialism.*

*Fateh leaders explained the aims of the Palestinian Revolution in that this revolution does not fight against the Jews as followers of a certain religious creed but against the establishment and policy of the Zionist state which has an expansionist nature, which plays the role of the agent of imperialism and which is NATO policy in this part of the world.*

*The struggle of the Palestinian people aims at liberating Palestine and establishing a Democratic State in which citizens of Jewish, Christian and Moslem faiths are equal without religious or racial discrimination.*

*The Italian Communist Party reaffirmed its support and solidarity with the struggle of the Palestinian people for the liberation of Palestine believing that a permanent peace can't be established unless based on the national rights of the Palestinian people.*

*The ICP delegation reviewed with Fateh leaders the conditions and aims of the ICP in fighting imperialism in Italy, particularly the NATO as well as reactionary powers, for democracy and socialism.*

*Fateh leaders expressed their appreciation of the communist and progressive powers struggle in Italy. Both sides agreed to develop relations, broaden the contacts and joint action and mobilize the Italian and Palestinian public opinion to achieve the joint aims of struggle against imperialism and Zionism. Both sides will seek to strengthen ties among democratic forces all over the world.*

# J. Assemblies Slaps Israel Twice Within Two Days

UNITED NATIONS — The United Nations General Assembly slapped the Zionist settlement of Israel twice within two days — Dec. 10-12.

On Dec. 10, the assembly voted by 48 votes against 22, with 47 abstentions for a resolution demanding the attention of the Security Council for the first time to the Palestine problem while reaffirming its grave concern at the breach of the Charter regarding "the inalienable rights of the Arab people of Palestine."

The Soviet Union voted for the Dec. 10 resolution, the U.S. opposed it and France and Britain abstained.

On Dec. 12, the assembly condemned Israel's policies of "collective and area punishment and other suppression of human rights in occupied territories." The assembly adopted by 52 votes to 13, with 40 abstentions, a resolution calling on Israel to "desist forthwith" from "repressive practices and policies toward the civilian population" under occupation.

The assembly singled out for condemnation "destruction of homes and deportations" and called urgently on Israel "to comply with its obligations under the 1949 Geneva Convention, the Universal Declaration of Human Rights" and other U.N. decisions on the subject.

Countries which voted against

the resolution were Israel, Bolivia, Dahomey, Ecuador, Gabon, Gambia, Lesotho, Liberia, Mali, Madagascar, Rwanda, Uruguay and Swaziland.

The United States, Britain and France were among those abstaining.

## Pressure Falls

## Palestinians Escalate Resistance

HEBRON — A 17-year-old Palestinian student was sentenced Dec. 16 to 15 years in prison for reportedly attacking an armed soldier of the Zionist occupation army.

The Israeli prosecutor told the Israeli court that Adnan Gaber, of occupied Hebron, had hit the soldier on guard near the Cave of the Patriarchs in Hebron several times with an iron bar in June this year. The Israeli Central Area Command, Maj. Gen. Rahavim Ze'evi and some other officers, who had been to visit the cave and the competition, ordered some shots fired "in the air." When Adnan reportedly failed to heed the warning shot, general Ze'evi and some other officers fired at him, wounding him in the neck and leg.

The young Palestinian student said all he remembered was going home from school with the iron bar, which he had made in an engineering class and later taking up in hospital. He is 17, a 27-year-old Palestinian housepainter, Emile Labib Najjar, was ordered detained Dec. 16 also by the District Court there until his trial on an alleged spying charge.

On Dec. 16, two Palestinians were sentenced to 45 and 30 years imprisonment by an Israeli military court. They were accused Ramallah, Abbas Hamed, 28, received the heavier sentence and Jihat Sabbah, 22, got 30 years.

Both were charged with membership in a commando organization and firing on security forces.

On Dec. 6, four Palestinian Arabs went on military trial in occupied Bethlehem accused of helping Fatah commandos make

Obviously irked by the one-two slaps, Israel's Foreign Minister Abba Eban told reporters in New York Dec. 12, "I am a Minister of Foreign Affairs who is particularly busy... Let us talk of more serious things than resolutions."

a rocket attack on a suburb of Jerusalem in August.

The Russian-built Katyusha rockets were launched from a site two and a half miles away.

The accused men, two come from a neighboring village in occupied territory, are said to have kept watch for the Fatah commandos, guided them and chosen the rocket launching sites.

The men, Yunes Awad Elats, Ismail Hissan Elats, Ahmad Hissan Elats and Mohammed Ibrahim Ribayah are also accused of carrying arms and ammunition.

In occupied Nablus also an Israeli military court heard Dec. 7 that a 20-year-old Palestinian vegetable seller played a part in the killing of a policeman by pointing him out to Palestinian commandos.

The accused man, Zuhair Saki Amira, who pleaded innocent, is also accused of harboring the commandos.

Israeli occupation authorities reported Dec. 7 that 12 "Israeli Arabs" (Jews, Palestinians and 1949) would be tried in a military court charged with acts of resistance in Haifa.

The men were rounded up in late November along with the Jewish wife of one of them in a sweep by Zionist troops.

Six of the Palestinians are charged with carrying out Fatah commando activities in Haifa in June and October this year. The other seven are charged with being accomplices.

Three Israeli "families" have also filed an unprecedented civil law suit against them demanding "financial compensation."



## Israelis Fire at Japanese Ship Sailing to Aqaba

AMMAN — A Japanese ship, the "Tankai Maru," sailing to Aqaba with a mixed Japanese cargo of 207 tons including auto tires, textiles and food for Jordan was attacked Dec. 6 by two Israeli gunboats.

The Japanese skipper, Capt. Okamoto told a news conference in Aqaba that there was no question about the identity of his ship which was clearly seen on the funnel and at the stern.

The Israeli gunboats circled the ship several times and without any warning opened the fire and hit it on both sides and at the stern.

Capt. Okamoto described the Israeli attack as a "shameful aggression." Israeli officials in Amman claimed that the ship ignored signals to change course.

In a letter to the President of the Security Council, Jordanian ambassador Muhammad El Farra demanded Dec. 7 that "strong measures should be

taken against such Israeli acts of piracy."

Observers saw in the new Zionist aggression an attempt by Israel to impose a maritime blockade on Jordan.

## Britons Free To Enlist in Israeli Forces?

TEL AVIV — Are Britons also before allowed to enlist in the Israeli army?

The question posed itself when a 27-year-old British man from London was killed Dec. 13 in an "accidental" mine explosion. "Later there was another 'accidental' mine explosion."

William Wolf Horowitz had arrived in Israel three weeks earlier. According to the London Times of Dec. 15, he was "on enlist in Mahal, an Army corps for foreign volunteers."

Three others were injured in the Sede Eliahu mine explosion in the neighboring kibbutz of Reshafim and one Israeli lost three fingers of his hand.

The day before, a "similar accident" caused the death of one Israeli and the injury of four others on the outskirts of Jerusalem. According to Israeli police, they were throwing rocks at a land mine in a field near their homes.

## U.S. Aids Israel To Construct \$20 M Project

WASHINGTON — A grant of 20 million dollars for American participation in the proposed construction of a prototype large-scale desalination plant in the settler-state of Israel was approved Dec. 6 by a joint congressional committee.

The funds would be included in the Economic Aid Authorization Bill to be sent to Nixon later this month. The project would have a capacity of about 40 million gallons a day, about twice that of the largest plants now in operation or under construction. Earlier on Dec. 9, the U.S. Senate's Appropriations Committee approved two other grants of eight million dollars to Israel. Three million were allocated for a radium at the Weizmann Institute and five for the Hadassah Hospital in occupied Jerusalem.

## Zionists Bar Investigation Of Prisons

JERUSALEM — Zionist occupation authorities in the settler-state of Israel officially announced Dec. 8 that they would bar Amnesty International from further investigations into the treatment of Palestinian Arab prisoners in Israeli jails or under interrogation.

Martin Ennals, secretary-general of the London-based organization founded in 1961 to fight release of political prisoners throughout the world, said this was a clear negative reply to Amnesty's suggestion that it continue with its inquiry along with an Israeli report. He said the Israeli attitude would be discussed among Amnesty's executive. It is now possible, he added, that the organization will decide to publish its full report without delay, Israel's decision to bar further Amnesty investigations was announced in Jerusalem through a statement by a Foreign Ministry spokesman. The Israeli statement accused the international investigative body of having "prejudged" the inquiry into the treatment of Palestinian prisoners by the Zionist occupation authorities. The statement also referred to comments by Amnesty officials in Israel that "the evidence of ill-treatment of prisoners in detention or under interrogation."

Ennals said that the evidence of Israeli atrocities had been based on interviews in Israel and in Jordan, on photographs by an Amnesty cameraman and on medical reports by a Danish doctor.

Ennals said he had proposed that Israel conduct its own investigation with an international observer participating. When this was rejected, he said, he proposed an inquiry by Amnesty officials with an Israeli priest participating.

## French Astronauts Help Raise Zionist Funds

SPACE CENTER, Houston, Texas — After years of guarding against the use of its astronauts as fund raisers, the space agency let the Apollo-12 moon crew and a number of colleagues take part Dec. 14 in a money-raising dinner for the Jewish National Fund of the World Zionist Organization.

The dinner was a \$100-a-plate affair honoring Apollo-12 astronaut Charles Conrad, who said that an official of the National Aeronautics and Space Administration distributed the invitations to them "before he knew it was a fund-raising affair."

Money raised will go to the Jewish National Fund for "planting trees in Israel." The \$400,000 raised is the first time the fund's executive director, Leonie Weintraub, said the space agency had stipulated that no television coverage would be permitted.

Brian Dunn, public affairs officer at the Manned Spacecraft Center, described the affair as "a party for the Apollo astronaut" which enjoys "broad local support." He denied that he space agency had put restrictions on news coverage.

In the past, the space agency has carefully screened invitations to astronauts. Those obviously intended to raise money or make commercial use of the astronauts' names were excluded.

Naturally, the "exclusion" does not apply to Israel, for two days after the dinner it officially announced in the National Aeronautics and Space Administration that the three American Apollo 12 astronauts will visit Israel next spring "to plant the first trees" in a forest on one of the hills of the occupied Holy City.

The Jewish National Fund (JNF) said the visit had been arranged on the initiative of the Israeli embassy in Washington. The Israeli consulate in Houston and the JNF.

## French Film Provokes Zionists

PARIS — Armed with clubs and sticks, a group of about 30 stick-helmeted Zionist hoodlums broke into "anster Center" in Paris on Dec. 9 and attacked the sponsors and audience of the movie "Palestine Valcra" (or Palestine Hall).

Four persons from the audience were hospitalized suffering from injuries inflicted by the Zionist gang.

The movie projection was jointly organized by the Paris-based Committee of Struggle for Palestine and the National Union of Students in France. Eye-witnesses said about 30 Zionist hoodlums broke into the theater shouting "Israel Valcra" and attacked the organizers of the function and the audience.

A Zionist Zionist agent was brought to the scene a week before at the Institute of Political Studies in Paris.

In reporting the news, France's leading pro-Israeli daily newspaper advised the French organizations to desist from such violence.

The National Union of Students in France denounced with "the greatest energy the responsibility of Zionist organizations for these real murder attempts against Arab militants and anti-Zionist Jews."



## Revolution Escalates

### Action Extends from Dan to Gaza

Following is a brief roundup of Fateh's major operations during the two week period extending from December 4 to December 19:

**DECEMBER 4:** Fateh commandos launch heavy rocket attack on Kefar Ruppin kibbutz in northern Jordan Valley. Rockets hit movie theater and other vital installations. Similar rocket or mortar attacks are launched on enemy positions in Tammuniyeh, Quarantina, Turkmaniye and Tel Sheikh Da'oud. Fateh snipers kill four enemy troops in Beit Yosef, Turkmaniye and Tellet el-Khatib regions -- All these sites are in the Jordan Valley.

**DECEMBER 5:** Fateh commandos inflict heavy casualties and property damage on enemy in night rocket attack against Dafna, Shar, Hayishuv, Dan and Lahavot-Habashan settlements in the Hula Valley and on Ahmad Yunes post in Beit Yosef region in northern Jordan Valley. Mortar raid on Yardena kibbutz in northern Jordan Valley. Thirty meters of advanced enemy fortifications destroyed in Adas-siyeh region, also in northern Jordan Valley.

**DECEMBER 6:** Palestinian Armed Struggle Command announces series of operations undertaken by Fateh commandos in Gaza, Khan Yunes, Deir el Balah and Hashlosa. Heavy mortar attack on advanced enemy observation posts, ambushes and vehicles south of Zera'a settlement and on Yardena. Rocket attack on enemy military vehicles in Zor Abdallah. Most members of two enemy engineering corps foot patrols killed or wounded when ambushed by Fateh commandos in Adas-siyeh and Um Tauta in northern Jordan Valley.

**DECEMBER 7:** Fateh rocket attack on Beisan. Fire erupts at several places in town. Enemy casualties are heavy. Rocket attacks also against enemy positions in Junaydiyeh and Kefar Ruppin. Several enemy troops killed or injured by Fateh snipers or in ambushes in Jordan Valley.

**DECEMBER 8:** Massive Fateh rocket attack on three enemy settlements in northern Jordan Valley including Mishmar Hashlosa, Tayyara and Yahne'en. Enemy ammunition depots in Um Sidra set on fire after receiving direct rocket hits. Canning factory near Beisan is also hit by Fateh rockets.

**DECEMBER 9:** Fateh freedom fighters launch massive attack on enemy positions and settlements on a 38 kilometer front extending from Turkmaniye in the north to Suwayma in the south. The operation, code-named "Capt. Khaled," starts at 7:30 p.m. with attacks on Turkmaniye, Um Sedra, Quarantina, Tammuniyeh, Mindassa, Um Nakhle and Tellet el-Hamra. Enemy helicopter-borne reinforcements are driven away from battle sites by heavy fire from Fateh freedom fighters. Other Fateh units engage enemy for nine hours in Wadi el-Wabes in northern Jordan Valley. Enemy sustains heavy losses. Fateh loses four freedom fighters: Ismail Abdallah, Mufid Annaba, Ismail Ahmad Ali and Ibrahim Jaber. Fateh commandos launch rocket and mortar attacks on enemy camp on southern slopes of Mount Hermon and on enemy troop and vehicle concentrations near al-Hemma in northern occupied Palestine. Fateh commandos score direct rocket and heavy artillery hits against enemy post in Maghtas including land-to-land missile base and ammunition and fuel dumps. In Gaza, Fateh commandos blow-up and destroy high voltage power station and pylon in occupied city.

**DECEMBER 10:** Fateh mortar attack on military installations in Yardena and rocket attack on Beisan town and Hamediyeh settlement as well as on enemy ambushes near Ashdot Ya'akov and Zor el-Shamekh.

**DECEMBER 11:** Yardena, Bukeia and Ashdat Ya'akov settlements in northern Jordan Valley, Tel Abul-Zahab post south of Quneitra in the Golan, and enemy posts and settlements in Upper Galilee are targets of Fateh commando attacks. Two Fateh freedom fighters fall in Upper Galilee -- George Salman and Yussef Mohammed. Fateh commandos also blow up power pylon between Acre and Haifa.

**DECEMBER 12:** Fateh task forces launch mortar and rocket raids on six settlements in Jordan Valley. Helicopters used to evacuate enemy casualties.

**DECEMBER 13:** Two enemy vehicles ambushed near Darkumaniyeh, Hebron district. Metula, the northernmost enemy settlement in occupied Palestine comes under Fateh rocket and artillery fire.

**DECEMBER 15:** Fateh guerillas rocket Beisan. Rockets hit center of town causing fires. Ambulances seen evacuating dead and wounded. Fateh rockets also hit kibbutz Hamadya.

**DECEMBER 16:** Fateh mortar attack on Kefar Ruppin. Six-man enemy patrol wiped out near Tulkarem.

**DECEMBER 17:** Fateh task force succeeds in ambushing and exploding the BMW car of Col. Gideon Bendel, a senior staff officer at enemy's northern command headquarters, on a main road between Ramleh and Latroun. Bendel is killed outright. Member of his aides sustain serious injuries.

**DECEMBER 18:** Mortar attacks on Degania Bet and Eliyatsim settlements.



## Abdul Qader al - Hussein A Symbol of Resistance in 1948

"History shall record your betrayal of Palestine. I'd rather die fighting for my country than sit here and watch the Zionists take it. You will bear the responsibility of what will happen."

Thus spoke Abdul Qader al-Husseini to Arab leaders in Damascus when he failed to obtain arms after the fall of al-Qastal, a strategic Palestinian town, into the hands of the Zionist terrorist gangs. The Arab leaders had refused him arms and ammunition despite his pleas that al-Qastal was the key to Jerusalem.

But the lack of arms and the obstacles put in his way and in the way of his fellow freedom fighters did not stop him. He returned to al-Qastal with few of his men and was able to take back the town with the help of the people in the area. This victory, however, cost Abdul Qader his life. He fell down in al-Qastal on April 8, 1948, when he alone, armed with a small cannon and very little ammunition, managed to stop the Zionist advance until the people of the area were able to send reinforcements.

A freedom fighter since his youth, Abdul Qader had resisted Zionist immigration and imperialist infiltration into Palestine from the day he was a student at the American University of Cairo. Realizing his disapproval of its work. Upon his graduation from AUC with a B.S. degree in chemistry in 1931 and at the graduation ceremony he did not hesitate to tear his degree into pieces before an amazed and admiring audience.

For Abdul Qader this was the beginning of a long battle for the liberation of his country and for freedom.

After his graduation, Abdul



Abdul Qader al-Husseini

Qader went back to Jerusalem to work in the Land Survey Department. At that time the British authorities were confiscating Arab bare lands to give them to Zionist immigrants. Abdul Qader spent long nights pulling off trees from forested areas to plant them in bare lands for the British inspection.

In 1936, Abdul Qader joined the Palestinian uprising and took arms against the Zionists and British authorities. He was injured twice in the battle of al-Khadr, in 1936, and the battle of Bani Na'eem, in 1938.

Upon the outbreak of World

War II in 1939 Abdul Qader was receiving training on guerrilla warfare. By 1940, he had joined the Rashid Ali al-Kaylani revolt against the British in Iraq. He fought with 35 of Kaylani's men for the first revolt against foreign rule in Iraq, but was arrested and imprisoned in Baghdad until 1943.

In 1947, Abdul Qader was entrusted to defend Jerusalem against occupation by Zionists. He was able to defend it at several instances. But after the fall of al-Qastal he was faced with a greater need for arms. He tried in vain to secure these arms from the Arab governments.

He was left with two alternatives, either to surrender or to die fighting for Palestine. As an example of the true Palestinian freedom fighter, he chose the honorable alternative. Abdul Qader left behind another example of Palestinian endurance, bravery and resistance. He left a brave wife and three sons and a daughter who followed their father's steps in the defense of their country.

His sons Ghazi and Faisal have in fact served terms in Zionist prisons on charges of aiding Fater. The third son, Musa, is a physician serving in a hospital in Amman. The daughter, Haifa, is with her mother in Cairo. All have their eyes focused on occupied Jerusalem. Abdul Qader rests there,



## Zionists Threaten Famous French Publisher Lindon

PARIS - Jérôme Lindon, 45, the world-famous French publisher who has published novels of the "nouveau roman" and had nine books seized in his opposition to the Algerian war, has sent a letter to the daily Le Monde exposing the Zionist campaign launched against him for writing a preface for the new book by Jacques Mansour Vergès "Pour les Fidayine" (For the Fedayeen).

Following is the English-translation of the letter as it appeared in French in mid-December in Le Monde:

*Because of the preface I gave to Pour les Fidayine, I have been the object, for a month now, of several written or telephone threats, which have always remained anonymous, and of deliberate offenses by the French Zionist press: such journal judges this preface "insensible and indecent," relating to an "infantile nihilism" and to an "intellectual poujadisme" (sic) (1); such other even associates my case to the "purest anti-Semitic delirium" (2)!*

*According to most of my censurers, to attempt to denigrate the reasons for the struggle of the Palestinians, is to immediately become responsible for the death of a Greek child killed by a bomb in Athens. On this basis, all the Zionists would have in their hands the blood of British staff assassinated by the Irgun or the Stern group.*

*It is more significant that no one commented -- let alone contested -- the central point of the argument developed in this preface: In 1947-1948, the Palestinians saw recent immigrants, almost all of them of European origin, take possession of the country where they were born and turn them into second-class citizens or outcasts. This is what they (Palestinians) refuse. And it is this refusal which engenders ineffectually, and each day more clearly, such as in Algeria 10 years ago and in Vietnam today, the gearing up of attempts, repression and tortures which we are witnessing helplessly and in anguish.*

*Before such facts, do we have the right to remain silent? It can be assumed that the denunciations in 1957 of torture in Algeria and the opponents in the United States today of war in Vietnam serve their country better than the eternal partisans of censorship and lies. Abba Eban, the foreign Minister of Israel who is not suspected of anti-Zionism, qualified himself as "inadmissible" the policy of "neighborhood punishment" of Gen. Dayan (3). Has it become scandalous to think that, of all the traps where democracy risks to fall, it is this "return to barbarism" mentioned heretofore by Claude Julien (4) which is probably the most fatal?*

- (1) L'Arche, Nov.26, 1969
- (2) La Terre Retrouvée, Dec.1, 1969
- (3) Le Monde, Nov.28, 1969
- (4) Le Monde, Nov.28, 1969

### In Isolation

## Sirhan May Resume Fasting

Sirhan, 25, was sentenced to death for killing Sen. Robert Kennedy after the latter had campaigned for the supply of U.S. armaments to Israel. Upon his arrest, Sirhan said "I did it for my country (Palestine)."

The young Palestinian has never been allowed closer than 15 feet (5 meters) to other prisoners since he was brought to San Quentin nearly seven months ago.

"We'll review the situation after a while," associate warden James Park said.

Sirhan

SAN QUENTIN, California, Sirhan R. Sirhan ended Dec. 11 a two-week hunger strike at his mother's pleading -- but left open the possibility that he will resume the fast next month "until death."

Sirhan took the regular dress breakfast of eggs, cereal, fruit and toast after a tearful Mrs. Mary Sirhan visited him at San Quentin Dec. 10.

The young Palestinian Arab immigrant went on hunger strike to demand removal of the barriers which prevent him talking with other condemned men.

Attorney Luke McKissack, who accompanied Mrs. Sirhan on her visit, reported that Sirhan would resume eating for 30 days and then fast until death if his requests had still not been met.

## Arabic Labels Scare Israelis

TEL AVIV - Because they flew part of their journey to Israel on a Royal Jordanian Airlines, two American Jews were questioned Dec. 5 by security agents of the Zionist settler-state of Israel as "suspected saboteurs."

Both men are Jewish and were flying to Israel on a United Jewish Appeal (UJA) study mission.

Deen of the Dec. 5 incident were disclosed by a UJA spokesman.

The men, identified as UJA Jordan and Hirsch Kravitz of

Milwaukee, Wisconsin, flew from London to Rome on a Jordanian airliner, then by plane to Tel Aviv, where they would get there to catch an El-Al flight to Tel Aviv.

When they arrived in Rome, Israeli officials took one look at their tickets and Arabic-labeled baggage, and began asking questions.

They finally convinced the Israelis who they were. But no chances were taken. Israeli security agents sat beside them on their El-Al flight to Tel Aviv, the spokesman said.



## Vatican Recognizes Jewish Ties to 'Promised Land'

NEW YORK — A far-reaching document on relations between Roman Catholics and Jews that recommends reforms including the possibility of joint prayer has been made public by Lawrence Cardinal Sheen, archbishop of Baltimore.

The document was approved in early December by the Vatican Secretariat for promoting Christian unity at a plenary session in Rome attended by Cardinal Sheen. Officials of the American Bishops Secretariat for Catholic-Jewish relations said Dec. 11 that no further official action was required before the document is sent to all the national bishops' conferences of the church.

The conference would then use the 12-page report as a guideline for implementing programs to improve Jewish relations. The recommendations include the following:

\* Catholics should recognize the religious significance of the state of Israel for Jews and attempt to "understand and respect" this link between the people and the land.

\* The Jewish religion should not be seen as a stepping stone to Christianity and the Old Testament should be recognized for its "proper validity."

\* The Catholic view of the Jewish religion should recognize that it is not one of "justice alone," thus "implying that only Christianity possesses the law of love and freedom."

Throughout the document are continuing references to Judaism as a growing faith that continues to "enrich" itself and develop in a rich spiritual tradition.

Reaction to the document from Jews was enthusiastic. Benjamin R. Epstein, national director of the Anti-Defamation League of B'nai B'rith called it "a statement of the greatest significance."

"Perhaps for the first time in 2,000 years of history," he said, "the church is looking upon Judaism and the Jews as they

see themselves — people of the covenant of the Torah and of the Promised Land."

"It requires study and will no doubt receive it in Jewish circles. For it is very likely to place Jewish-Catholic relationships on an entirely new plane," stated as among the major recommendations of the document is the recognition of the State of Israel as having important religious meaning. This is a major expansion on the Vatican II statement, as is a clause which states that "Christians ask pardon of their Jewish brothers for generations of persecution."

On Dec. 13, Rabbi Marc H. Tanenbaum, director of the Inter-Religious Affairs Department of the American Jewish Community, said the newly issued Vatican document is "the most perceptive, reconciling and advantageous announcement on the subject and that it may have 'healing effects' on the Middle East conflict."

Rabbi Tanenbaum said that "of the deepest historic and contemporary importance is the acknowledgment on the part of the Catholic church of the re-emergent centrality of the land of Israel in the religious and cultural consciousness of the Jewish people throughout the world."

"While the Vatican statement makes clear that its positions hopefully will have eventual healing effects between Jews, Christians and Moslems in the Middle East."

Earlier this year, the Palestine National Liberation Movement, Fateh, had intercepted and returned in pamphlet form a confidential letter addressed by Tanenbaum (dated April 2, 1969) to rabbis in the United States outlining public action to brainwash American Christians and muster their support for Zionist Israel.

Boxed on this page is the full text of Tanenbaum's letter along with photo reproductions of some of its pages.

### THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations — 165 East 56 Street, New York, N.Y. 10022 — Plaza 1-4000 — Cable Wishoom, New York

April 2, 1969

### CONFIDENTIAL

Dear Colleague:

The intensified Arab propaganda effort in the United States is taking place in a number of American Nationalities agencies, American political leadership, college campuses and the general American community. Of particular concern is the extent to which this effort has penetrated church groups and publications. According to a recent study of the American Jewish Committee, the anti-Israel campaign has taken several forms: (1) the proliferation of a number of associations, committees, etc. over the past several years, a number of them led or co-ordinated by American clergymen, some with headquarters in Arab Nations, most notably Lebanon, such as Americans for Justice in the Middle East, Americans for Middle East Understanding, etc. (2) There is a barrage of mail from American missionaries in Arab nations, directed to "fellow Christians" of the West which are readily printed or reprinted in major Protestant denominational or interdenominational publications. (3) Reports from Christian church delegations to the Middle East — which are based largely on visits to the Arab States — tend to be anti-Israel in tone. (4) There is an apparently well organized campaign of letter writing to the general and religious press reflecting an anti-Israel position.

The overwhelming majority of American Christians whose stance is anti-Israel have scrupulously avoided the use of blatant anti-Semitic propaganda, and this distinction should be borne in mind in countering their efforts. (Another distinction which should be acknowledged is some difference between Catholic and Protestant responses; American Catholics tend to be more sympathetic to Israel and most of the pro-Arab statements and materials are found in Protestant journals and among Protestant clergy. The Middle Eastern Catholic groups are, of course, uniformly anti-Israel.) Nevertheless, some of the anti-Israel, anti-Semitic material slides into anti-Semitism. Christian attitudes toward Israel are also complicated by frequently unacknowledged — and perhaps unconscious — theological presuppositions on these hand, and an uncritical acceptance of the "third world" political ideology on the other hand.

The arguments of those Christians who are anti-Israel center around certain themes:

1. An overriding preoccupation with the plight of Arab refugees, and the assumption that Israel is totally or largely responsible for their plight.
  2. A tendency to characterize Israel as a militaristic, expansionist state.
  3. A tendency to regard Zionism as narrow tribalism, or racist chauvinism, a contradiction or corruption of the "noble universalism of prophetic Judaism."
- (Along with this frequently goes a sympathy for the American Council for Judaism, and in some cases, specific directives to seek cooperation and dialogue with that organization.) The other side of the coin is a tendency to look sympathetically on Arab nationalism, and in some cases to romanticize the Arab freedom fighter groups and commando units as "freedom fighters."

4. American Christians, in general, have a deep, almost morbid, anxiety about the possibility of a major world war being sparked by the Middle East crisis. There is an almost automatic assumption that should a conflagration be touched off, it will be the fault of Israel, not Arab intransigence.

### PROPOSED SUGGESTIONS FOR RABBINIC ACTION

#### 1 ORGANIZING THE JEWISH COMMUNITY.

1. Regional, state and local meetings of Jewish religious and communal leadership should be held to alert people to the problem of Arab propaganda in churches and in American Christian publications.
2. Specific committees should be organized to monitor Christian publications, speakers, programs, etc., that take place in church settings. These committees should be aware of the existing resources that are available to them.
3. Bureaus of informed Jewish speakers, both rabbinic and lay, should be organized on a community level. Public platforms and mass media should be used to interpret the issues, and to counter the Arab propaganda. These bureaus should be able to respond to the general and religious press, and to radio and TV program directors. Especially hostile articles should be answered directly with a strong and knowledgeable response.

#### II DEALING WITH THE CHRISTIAN COMMUNITY.

1. It is necessary for Jews to talk to Christians often and to speak to them with the assumption that they are friendly toward Israel. Do not assume that they are hostile, it should be emphasized to Christians that being pro-Arab and pro-Israel are not mutually exclusive.
2. Personal contacts and friendship with Christian clergy should be enhanced and deepened. These may include lunches, pupil exchanges, social visits, private and public meetings, etc.
3. Local Jewish communities should organize one day Jewish-Christian "Middle East Jewish Institutes." Experience has shown that these institutes are extremely effective in combating anti-Israel propaganda. It matters little how the institute is structured, it can be along either "theological" or "historical" lines. The Middle East should be thoroughly discussed at these institutes by competent authorities.
4. Available printed materials should be distributed to Christian clergy and Christian lay leaders.

#### III, ALLIES

1. In programming or seeking speakers, be sure to check with the following organizations: American Professors for Peace in the Middle East, University and Interfaith Committee of the American-Israel Cultural Foundation, members of the Christian clergy and seminary faculty who have shown their commitment to Israel through previous speeches and writings.

2. Be sure to use the resources of existing national Jewish agencies, i.e. American Israel Public Affairs Committee, American Jewish Committee, American Jewish Congress, American Zionist Council, Anti-Defamation League, United Synagogue of America, Union of American Hebrews, Congregation, Union of Orthodox Jewish Congregations, NCRC, etc.

I would appreciate your sending me copies of pertinent articles, programs, news items, etc. that pertain to this critical issue. Thank you very much.

With best personal wishes, I am,  
Cordially yours,  
Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

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*Marc H. Tanenbaum*

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations — 165 East 56 Street, New York, N.Y. 10022 — Plaza 1-4000 — Cable Wishoom, New York

April 2, 1969

CONFIDENTIAL

Enclosure



## *A Basic Revolutionary Element*

# 7500 Palestinian Homes Demolished by Zionists

JERUSALEM — Israel's Gen. Moshe Dayan confessed 516 of the more than 7,500 Palestinian dwellings demolished by Israeli occupation troops since June 1967 as "administrative punishment."

The 516 figure conceded by Israel was presented Dec. 16 in the Knesset (parliament) in reply to a member's question.

On the latest pre-Halboul tally, 7,140 Palestinian houses have been blown up by Israeli sappers. (Between Oct. 24 and 27, this year, more than 800 houses were blown up in Halbul within a one-kilometer radius of the scene of a commando attack on an Israeli patrol.) This includes entire villages which have been destroyed "for security reasons" but in the majority of cases somebody suspected of connexion with guerrilla activity was living in them. Destruction often takes place as soon as a suspect is carried off. There is no waiting for him to be charged, let alone convicted. Nor does it matter if he is not the owner of the house. Innocent or guilty, tenant or visitor or owner, the explosives go in. Requisition of buildings is a lesser irritant, though the conversion of the brand-new hospital in Jerusalem to an Israeli police headquarters is a constant affront.

In Jerusalem, Palestinian houses are "closed up," a recent innovation in which doors and windows are bricked up to sidestep difficult political problems.

In his Dec. 16 remarks in par-

liament, Dayan revealed that almost half of the demolished houses were in the Gaza Strip. Speaking of Gaza, Israeli troops blew up Dec. 12 the house of two Palestinian brothers — Fawzi and Said Hassan, aged 24 and 20, respectively.

The house, in the Sadjahiyyeh quarter of the occupied Gaza City, was situated near the site of the Dec. 9 blast of an electric pylon which plunged the city into darkness. The said blast came only a week after the city's electric grid was linked to the main Israeli electric network, despite the objections of Gaza's mayor and population.

Between Dec. 8 and 14, Israeli occupation forces also blew up a total of 16 houses and arrested 15 Palestinians in Hebron. An Israeli spokesman said the measures followed a spate of grenade attacks on the Israeli military headquarters.

Last month, Dayan threatened leading citizens of Hebron that more severe measures would be taken if commando and resistance activities continued.

On Dec. 15, Golda Meir indicated that the policy of demolition would be maintained. Referring to Dayan's policy of area and neighborhood punishment, she said "no charge has occurred or will occur in this policy of ours." The practice involves "punishing" Palestinians living near a commando or resistance act whose presumed to have known what was happening and failed to report it.





# Students Contribute to Paestinian Revolution

The Palestinian student has always been among the main contributors to the Palestinian struggle for independence and freedom. The seeds of the present Palestinian revolution would be traced to the Palestinian students, particularly to active members of Palestinian students unions.

Yasser Arafat (Abu Ammar), Mazen Abu Ghazal, Ruhi Hassan, Omar al Asuli, Hani Hijazi, Bashir Abu Tamam are names of few of those students who were active in Palestinian student unions and later led to contributing to the revolution.

As an engineering student at Cairo University Yasser Arafat was elected president of the Palestinian Student Association in 1954. During his tenure the foundation for a "General Union of Palestinian Students" were laid, though such a union did not see the light until 1959. Ruhi Hassan left his studies in Germany to fight the Zionist enemy after the June 1967 war and died at the battle of al-Karamah. Bashir Abu Tamam also fell at al-Karamah. Mazen Abu Ghazal left his studies to fight at the battle of Yarmouk. Omar al-Asuli and Hani Hijazi bravely contributed to many a Palestinian victory over the Zionist enemy thus restoring the Palestinians' confidence in their ability and in their military effectiveness in achieving victory over the enemy.

These and other revolutionary Palestinian students played a major role in the mobilization and organization of the Palestinian masses.

## EARLY ROLE OF STUDENTS

Such a role is not new to the Palestinian student. Ever since his homeland came under British control, and later under the Zionists, the Palestinian student realized the nature and dimension of the responsibility he had to bear. He participated in demonstrations and national congresses, protested, armed arms and stood bravely in the face of all conspiracies against his country.

In the 1930s the Palestinian student faced the bullets of British soldiers in the streets of Jaffa, Haifa and Nabulus. In the 1930s he battled with the occupation soldiers in the acre to acre between orange groves, and along the coast from Haifa to Gaza. Few months before 1948 the "Hamra Theatre" in Jaffa witnessed a congress for Palestinian students. The congress demanded the termination of the British Mandate over Palestine and the establishment of an Arab Palestinian state. These were not impulsive decisions taken by an ordinary congress. These decisions were a signal for the Palestinian student to go ahead and become a freedom fighter.

Palestinian students during 1948 went into trenches to fight conspiracies aiming at usurping their homeland, and to help protect their people from the massacres conducted by the Zionist terrorist gangs. The weapons they used were primitive compared to the ones made available to the Zionists.

When the Zionist plot was finally realized one million Palestinians were driven out of their homeland. This affected the everyday life of all the Palestinians, particularly the Palestinian student. He had to fight on a number of fronts. The new situation left him a refugee in another country without schooling or contact with

the rest of his fellow students. Many had to quit their schooling to work and provide basic necessities for their families.

## STUDENTS GET TOGETHER

The Palestinian students had to find a joint solution to their problems. They had to get together. The solution was the formation of student associations for Palestinians in each country where an adequate number of students was available. These associations provided numerous services to their members - obtaining scholarships for them, solving common problems, and ensuring an atmosphere where Palestinians can meet and discuss their needs and problems.

In his ambition to create a solid student body that gathers all the scattered Palestinians, the Palestinian student realized that it would be more effective if the different associations were joined together into one union. Preparations for such a union began in 1964 and after several meetings this body, the General Union of Palestinian Students (GUPS) came into existence on November 28, 1964. The first GUPS national congress was held in Gaza in 1969. This congress established the broad lines for the policy of the Union. Among the duties approved by the congress for GUPS were:

1. To obtain a greater number of scholarships for Palestinian students so as to enable them to continue their university education.
2. To support the branches of the Union, which have now grown to include 72 branches, and help their members.
3. To establish strong ties of cooperation between GUPS and other national and international organizations so as to enable it to explain and clarify the Palestinian problem and the state of affairs of the Palestinian student.
4. To fight Zionism, imperialism, secularism and all forms of foreign control.

## GUPS JOINS IUS

The executive committee of GUPS went forth in pursuing its policy. It succeeded eventually in becoming a member of the International Union of Students (IUS) and was elected twice to IUS's executive committee. In 1965, the GUPS delegation was elected to the Israel Student Union from membership in the IUS, since the IUS can not recognize both GUPS and the Israeli Student Union at the same time.

As a result of the positive relationship between GUPS and the IUS as well as other international student organizations, student unions and organizations representing nearly 20 countries from four continents have recently resolved to endorse the struggle of the Palestinian freedom fighters for the liberation of their homeland and for the establishment of a democratic state in Palestine.

This resolution was expressed in an official statement issued at the closing session of the international seminar, "University Today," which was held in Dubrovnik, Yugoslavia, between August 15 and 25, 1969. The resolution includes the following statement: "The armed struggle waged by the vanguard of the Palestinian people is the decisive means to force re-

cognition of the people's rights to self determination and national liberation."

## INTERNATIONAL MEET ON PALESTINE

GUPS, moreover, have participated in numerous international congresses, panel discussions and youth festivals. The last of which was the Sophia Festival held in Bulgaria in 1968. This Festival expressed its support for the just cause of the Palestinian people in liberating their homeland.

The executive committee of GUPS is active in holding meetings and conferences. The committee is presently busy preparing for the second international conference on Palestine which is to be held in Kuwait in April 1970 to enlighten world public figures with facts regarding the Palestinian Liberation Movement and to serve as a real challenge to Zionist and imperialist propaganda.

## A NEW REVOLUTIONARY ROLE

The contribution of students to the Palestinian Revolution has always been great and is constantly growing. The student base represents a present basic element in the revolution and is thus capable of supporting it with an intellectual and human potential in preparing the way for liberation. The Palestinian student is also able to utilize technological achievements and put them into the service of the revolution.

The role expected from the revolutionary student base now and in the future is an extremely important and responsible one. They should provide adequate safeguards for the revolution to enable it to overcome obstacles as well as to frustrate the continuous efforts to neutralize it. Moreover they are expected to provide contact with the masses of the Arab people and the world at large. Thus enabling the Palestinian revolution additional support, protection and cooperation.

This revolutionary student base, furthermore, is expected to play an active role in the mobilization and organization of the Palestinian masses. Studying thoroughly and scientifically the capacities and abilities of each sector to be able to allocate "the right talent in the right place," putting thereby Fateh's slogan into actual practice.

Palestinian students studying in Europe and America are being mobilized to meet the challenges imposed upon them by Zionist maneuvers and campaigns. They help expose the expansionist-imperialist nature of the Zionist racialist state of Israel and reveal to world public opinion the human and national aspects of the Palestinian Revolution and what it is trying to achieve - namely, a democratic nonracialist and non-sectarian Palestinian state where Moslems, Christians and Jews can live peacefully together having the same rights and obligations.

Among the numerous achievements of the Palestinian student action in Europe as been the great degree of support they were able to muster for the Palestinian Revolution. Palestinian students in Germany for instance were able, with the help of progressive German students, to pressor the Zionist-Israeli Ambassador to Bonn Asher Ben Nathan from arriving on major propaganda cam-

paigns in West Germany. He is being transferred from his post.

But by far the heaviest load is carried by the Palestinian students who are struggling under the yoke of occupation and facing Zionist terror with their bare hands, and an unshrinking faith in their cause and their revolution. They constantly and bravely challenge the occupiers with demon-

strations and strikes. As a punishment to this overwhelming support for and identification with the Palestinian Revolution during the second half of 1969, the Zionist military authorities closed up "The School of Palestine" in occupied Gaza Strip which has around 4000 students and the "Nabulus School" in Nabulus. Both schools are being used by the Zionists for military purposes.

## The Flood and the Tree



When satanic hurricanes broke loose,  
When the black flood was vomited  
From barbarous shores  
Upon the green good earth  
Satan belloved through the air:  
The tree was felled,  
The tree has fallen,  
The glorious trunk is wrecked  
By the hurricane,  
The tree is dead.

Tree, tree,  
Can you die?  
Red rivulets asked,  
Voux roots, dear tree,  
Are flushed with wine  
Brewed from young limbs.  
Arabian roots, dear tree,  
Never die,  
They stretch deep  
Beyond rock  
And feel their way  
In deep earth.

Tree, tree,  
You will grow,  
Your leaves will burst  
So green and lush  
Under the sun.  
Laughter will ring  
Among the leaves  
Up to the sun.  
The larks will veer  
Homeward.  
Homeward.  
Homeward.

FADWA TUQAN,  
Nabulus (Sept. 1967)

# The Jew and the Palestinians

The Palestinian Revolution has officially adopted the creation of a democratic, socialist, or tarian Palestine where Christians, Jews and Moslems can live without discrimination as the ultimate objective of its liberation struggle.

The adoption of such objective marks a revolutionary change in the Palestinian outlook. The idea itself is not quite new. Palestinians suggested this goal to the Peel Commission in 1937 and to Count Folke Bernadotte, the U.N. mediator in 1948. Moreover, Christian, Moslem and Jewish Palestinians have lived together in peace and harmony for centuries in the past with the minimum of friction.

The Zionist occupation of Palestine and the uprooting of most of its Moslem and Christian inhabitants by the use of terror, deceit and brute force led to a drastic change of attitude. The Palestinians were forcibly dislodged from their homes and deprived of their rights to exist as a national entity in their homeland in order to accommodate a "Jewish National Home."

"Jewish" immigrants were to replace them and "Jewish" money and political influence helped make the new state of affairs possible. The exiled Palestinians learned to hate the "Jews" as oppressors, imperialists and tormentors. They were dismayed to see the persecuted Jews seeking refuge in Palestine turn into persecutors. And it became hard for the average persecuted Palestinian to appreciate the difference between Jews and Zionists. It was hard for a Palestinian in the midst of despair and agony to understand the sufferings and to clearly define his enemy and its enmity.

In an article which appeared in our issue No. 5 of Nov. 20, under "The Palestine Revolution and the Jews," these perceptions and attitudes were discussed and analyzed. The effect of the Palestinian revolution was also reviewed. The greatest achievement of this revolution was also reviewed. The revolution was seen to be freeing the Palestinians of their chains and their misery, humiliation and despair. When the Palestinian carried a gun in his hand -- and with it his destiny, his very survival -- he grew and matured rapidly.

The Revolution undertook serious studies of its enemy and of itself. A progressive liberation movement cannot be motivated by revenge and hatred. It must free itself from the racism that characterizes the very enemy it is trying to conquer. The study of the history, suffering and achievements of the Jews took place. Jewish thinkers such as Buber, Ha-sin, Magnes, Rodinson, Deutcher and Menahem were read and reread. Serious discussions with progressive Jews in Europe and America helped also foster a new image for the Jew at large -- the Jew as Zionist and the Jew as a Palestinian citizen: a human image. No superman, no god or pummies, but people who were persecuted by European racist Nazis and then murdered by European racist Zionists into Palestine and the vacation of its people.

The Revolution has succeeded in making a fundamental change in the attitudes of the Palestinians and in their perception of the enemy. The Palestinians no more hate -- or love -- the

Jews qua Jews (as Jews) but view them as they view other groups of religiously, Christians or Moslems. How they behave, where do they stand, and what is their position towards the Palestinians and their revolution become more important than their names, language or religious beliefs.

The Palestinians are fighting to create a tolerant, democratic and liberated land for all of us, Jews, Christians and Moslems. This change in attitudes was seen as a first prerequisite for the creation of the new state. A change of Jewish attitudes and their perception of the Palestinians and their revolution is another major prerequisite.

A plural, open, tolerant Palestine for Jews, Moslems and Christians is a vastly superior country than an exclusive racist state built on the forced exclusion and misery of any part of its population.

To what extent this goal is attainable will have to be determined by the attitude of the Jews in Palestine and outside it and by the progress and escalation of the revolution. As the attitudes of the Moslem and Christian Palestinians were explored, it is quite important that an attempt be made at exploring and analyzing Jewish attitudes and perceptions.

## AN APPROACH TO THE STUDY OF JEWISH ATTITUDES

Any attempt at studying and interpreting Jewish attitudes towards the Palestinians of any group of people must be met with difficulties and be subjected to accusations of bias and distortions. We don't claim any immunity from such shortcomings, but we shall seek to minimize their effect. Our approach will be the use of direct quotations -- and whenever possible. No attempt is made here at using Marxist dialectics or purely sociological models. Political motivation is the basic frame of reference.

A final problem besets our study: Most of the attitudes and opinions studied were basically engineered by the Zionists through their propaganda machinery, and they may not have been accepted by all, or a majority, of the Jews in the world. However, one must concede that the Zionists have succeeded to a great extent in identifying Judaism with Zionism -- the great majority of Jews in several countries helped the Zionists maintain their hold over Jewish minds everywhere. Without Jewish money, political influence votes in certain sensitive places and over-all support, the "Jews" would not have survived and the Zionist imperialist occupation would not have lasted. In the final analysis, it is the power and influence of world Jewry under Zionist leadership that perpetuated the tragedy of the Palestinians, their oppression, suffering and exile. It is thus quite important to find out how the Jews feel about the Palestinians, how do they view them as people and to what extent was this view essential to the act that led to the expulsion of the Palestinians? What is even more important: Can this view be changed and how?

## HOW ZIONISTS VIEWED THE PALESTINIANS

The early attitude of the Zionists towards the Palestinians was simply to ignore their very existence. Israel Zagarwili's famous phrase about "a land without people to a people without land" epitomizes this attitude. Chaim Weizmann had a more colorful statement: "There is a country which happens to be called Palestine, a country WITHOUT a people, and on the other hand there exists the Jewish People and it has no country. What else is necessary then, than to fit the gem into the ring, to unite this people with this country?" UNIAvery notes that T. Herzl in his book "The Jewish State," which launched the modern Zionist movement, dealt with working hours, housing for workers, and even the national flag but had not one word to say about the Arabs of Palestine. For the Zionists, the Arab was the invisible Man. Psychologically he was not there. However, this attitude became obviously untenable. Palestine -- it was discovered -- was a prosperous country measured by the standards of the day. Its population was extensive and carried out its tasks of cultivating the soil in relative peace and made its contribution to the Arab community at large.

Achad Ha-sin, the Russian Jew and Hebrew philosopher, tried to draw attention to this fact as early as 1891. He stated that Palestine was not an empty territory and that this posed problems.

In fact Ha-sin reported after a journey through Palestine in 1891 that it was difficult to find any still uncultivated farmland there.

Max Nordau, the prominent Zionist leader, bearing for the first time that there was an Arab population in Palestine, ran to Herzl crying: "I didn't know that -- but then we are

committing an injustice."

Several reports appearing in the late 19th century and the early 20th century confirmed this fact only. The Arab Palestinians had a prosperous citrus industry. They grew oranges of exceptional size which attracted attention as early as the 18th century.

Zionist image-making subsequently turned to another theme which was to be accepted by a large number of Jews as well as Christians in Europe and America and thus became a major force in shaping the attitude of Jews toward the Palestinian. The Palestinians were "natives" or "inhabitants" who happened to live in Palestine. There people were subnormal. They lacked any national entity and civilization. Such image was imbedded in the infamous Balfour Declaration which designated the Palestinians as inhabitants who may have religious and civil rights but no political rights. They were not "real" people. Later, however, a further character-assassination of the Arabs was added. These "inhabitants" were really bedouins i.e. moving nomads, pillaging the fertile soil of Palestine and bringing about increasing devastation of that beautiful land of milk and honey. European Jews coming to Palestine would indeed be a blessing.

"For that European Jew was the carrier of a superior civilization, the master of European technology and was in a position to bestow the blessings of that civilization on the nomadic population of Palestine." A typical "mission civilisatrice" would be attempted by the Jews in Palestine.

A vivid picture of this "native" Palestinian and a depiction of the attitudes engendered by such an image is revealed by Herzl, the Father of Zionism in his famous "Memoirs." "We

spirit the penniless population across the border by procuring employment for it in the transit countries while denying it any employment in our own country. Such process shall be carried out gently and circumspectly," Herzl goes further: "If we move into a region where there are wild animals, to which the Jews are not accustomed; big snakes etc. I shall use the natives prior to giving them employment in the transit countries, for the extermination of these animals. High premiums for snake skins etc. as well as their spawn."

Herzl goes on in his Memoirs discussing tasks he would assign to the "natives" before spiriting them away across the borders. He would let them drain the swamps since they are accustomed to the fever. To the modern reader this all seems fantastic coming from a "Jew", a man who knows about the suffering of people because of racist discrimination. But of course, Herzl was as much a European colonialist, a German imperialist as a Jew. Herzl himself states: "With the Jews, a German cultural element would come to the Orient. Evidence of this German writers -- even those of Western civilization -- are leading the Zionist movement. The language of the Congress is German. The overwhelming majority of the Jews are part of German culture." And further: "If it is God's will that we return to our historic fatherland, we should like to do so as representatives of Western civilization, and the well-distilled contents of the Orient to the pleasure of the Orient."

## IMAGE OF PALESTINIAN LEADERSHIP

Palestinians did not fit this Zionist image and the world was hearing about Palestinian uprisings and acti-





# (Continued) The Jews and the Palestinians...

vism. To this turn of events, Zionist image-making had an easy answer: The Palestinians are basically docile natives who it is not been for agitators and fanatics. It is (and has been) a matter of "tribal" struggles among the wealthy that lead to the agitations. Such struggles will cause the ruin of the common folk and make them pay the price. The Palestinian leaders are depicted by Maurice Samuel as "an army of idlers, bachelors and parasites coffee-house gossip who are mainly responsible for the existing jump and nervous atmosphere." These leaders agitate the Palestinians by "lying statements." Any political activity in Palestine cannot be initiated by the "inhabitants" who do not understand these things anyway, but by the "agitators."

## ATTITUDE TOWARDS THE PALESTINIAN REFUGEES

The colonization of Palestine and the uprooting of the Palestinians was partly achieved by 1944, and completed in 1967. All the Zionist dreams and schemes came true. A Jewish homeland was created in Palestine and the "natives" have become refugees, exiles, deprived of their homes and their national rights. This great human tragedy that brought misery, humiliation and despair to a million people and later to a half-million more, was a dark stain, a premeditated

Image-making, however, was ready for the new situation. Palestinians had no rights, no lands to the Jews and they had fled the country to prepare the way for a mass influx of all Jews on the hands of the Arab armies." Those treacherous Palestinians do it again. They refused to live in peace with the European bearers of civilization. They again had to listen to the agitators who lusted for a Jewish bloodbath. The Palestinians do not even deserve sympathy in their present homelessness. They must be cursed and mocked. They do not deserve Palestine. They can be absorbed in the Arab countries. Their yearning for Palestine is pathetic, foolish or misguided. They had not refused to yearn for. They present refugee camps are probably better than their shabby houses in Palestine. They lived in tents then, and they live in tents now! So why bother they complain after all they are engaged in "numbers racket" with the U.N., falsifying statistics to increase the number of Jews so that they can swindle more U.N. rations. They are the prey of Arab demagogues and agitators who keep them as a pawn in a political game. They cannot return to Zionist Palestine. It has been civilized and does not belong to any more. Even if some of them return, they will be left columnists, saboteurs and collaborators with the enemy. Anyway, they have been exchanged swapped with "oriental" Jews from the Arab countries.

This image-making, built on the "mission-civilisatrice" assumption and on character assassination of the Palestinian as a slave, continues up to the present. Palestinian revolutionaries are "terrorists." After all, the Palestinians are not capable of brave, gallant, patriotic feelings and acts. They are only fit for treachery and intrigue.

This is not the place to refute these "views" of the Palestinians, for scientific reason. As has shown that the Palestinians did not sell their coun-

try. By 1948 the Jews had owned less than 6% of the land, and that 1% acquired by the Palestinians. The Palestinians did not leave their country on orders from Arab leaders but after being terrorized and forcibly uprooted by the Zionists. However, the issue at hand is how did the Jews come to accept these images and to form these attitudes?

## A JEWISH DILEMMA

The fact that Zionist propaganda was accepted by world Jewry and was allowed to shape the attitude of Jews towards the Palestinians is quite puzzling, in fact astonishing. There were always Jewish dissenters - and we will present their views - but they were in the minority. Jews contributed men, money and influence to make Israel a reality and to perpetuate the crimes committed against the Palestinians. The people of the Book, the men of light, the victims of Russian pogroms, of Nazi genocide, of Dachau and other Polish concentration camps, shut their eyes and ears in Palestine and changed roles from oppressed to oppressor. This is THE Jewish dilemma of our time.

Achad Ha-am wrote at the turn of the century that Jewish history shows that Jews evidently learned nothing from their history. He further states: "And what are our brothers in Palestine doing? The very opposite! They were servants in the country of their exile, and they have been thrust into a state of unbounded liberty, of unbridled liberty such as can be found nowhere else. The sudden change has brought about within them a tendency towards despotism. They are no longer in a case when a servant becomes a master and they treat the Arabs with hostility and cruelty, curtailing their rights in an unreasonable manner, insult them without any sufficient reason and actually pride themselves upon such acts; and nobody takes any action against this despicable and dangerous tendency." In 1919 another Jew, W. Brunn, wrote: "We who are suffering persecutions throughout the world and who claim all human rights for ourselves, are going to Palestine reversing the roles."

In 1923, the Jewish-American anthropologist, Goldenweiser, noted with dismay that Jews in Palestine were prejudiced against the Palestinians and considered them inferior. He wrote in his visits to Jewish schools were teachers were not without a certain amount of stupidity and inferiority. When Goldenweiser asked a Jewish teacher whether they teach this to their students, the teacher answered but they know this by themselves. I. Arthur Koestler reports that "Each Jew, Marxist or not, regarded himself as a member of the chosen race, and the Arab as his inferior."

## MORAL SCHIZOPHRENIA

This moral dilemma besetting the Jews in our time has been called "moral schizophrenia," "moral myopia" by the noted American Jewish journalist, P. Stone. Mr. Stone, who was deported in 1948 by the Irgun, wrote a very perceptive article in 1967 from which we shall quote presently. He makes the subtle comparison of Zionist Nazi behavior and draws soul searching conclusions. In refuting the Israeli argument against the reasons for the Palestinian exodus Mr. Stone states: "The argument that the refugees ran

away 'voluntarily' or because their leaders urged them to do so until after the fighting was over, not only rests on a myth but is irrelevant. Have refugees no right to return? Have German Jews no right to recover their properties because they too fled?"

Mr. Stone continues: "Jewish terrorism, not only by the Irgun in such savage massacres as Deir Yassin, but in milder form by the Hagana itself 'encouraged' Arab flight from areas the Jews wished to take over for strategic or demographic reasons. They tried to make as much of Israel as possible."

As to the "swap" of Palestinians for "Jewish refugees" from the Arab world, Mr. Stone states: "The Palestinian Arabs feel about this 'swap' as German Jews would if denied restitution on the grounds that they had been 'swapped' for German refugees from the Sudetenland. 'The Jewish moral myopia makes it possible for Zionists to dwell on the 1940 years of exile in which the Jews have longed for Palestine but dismiss as minor irritants the nineteen years in which Arab refugees have also longed for it.'"

Domestic Jewish states further "is the major theme of Zionism but this pathetic passion is denied to Arab refugees."

Those who have known the effects of racism and discrimination in the United States and human dignity are less susceptible to racism than those who can only imagine the segregation and facts of prejudice. Mr. Stone relates a conversation with Yehoshua Dayan on Arabic television on June 11, 1967, where Dayan stated then even though Israel is a Jewish state the Palestinians in the "conquered territories" it will not do it because it would turn Israel into either a bi-national or a bi-Arab-Jewish state instead of the Jewish state. "We want to have a Jewish state a Jewish state, like the French have a French state." Mr. Stone comments: "This must deeply disturb the thoughtful Jewish reader. Ferdinand and Isabella, in expelling the Jews and Moors from Spain, were in the same way saying they wanted Spain as Spanish i.e. Christian as France was French."

In conclusion Stone states: "Israel is creating a kind of moral schizophrenia in World Jewry. In the outside world the welfare of Jewry depends on the maintenance of a non-racial non-racial pluralistic societies. In Israel, Jewry finds itself defending a society in which mixed marriages cannot be legalized, in which non-Jews have a lesser status than Jews, and in which the ideal is racial and exclusionist. Jews must fight elsewhere for their very security and existence - against principles and practices they find themselves defending in Israel. They are torn from side world, even in their moments of greatest enthusiasm and Israeli accomplishment, feel twinges of claustrophobia, not just geographical but spiritual. Their capacity for self-criticism soon begin to feel that the light they hoped to see was of Zion is only that of another narrow nationalism."

"It must also be recognized, despite the comparison of Zionist the periods of greatest Jewish creative accomplishment have been associated with periods of Jewish persecution in their time of expansion and tolerance: in the Hellenistic period, in the Arab-

civilization of North Africa and Spain, and in Western Europe and America. Universal values can only be the fruit of a universal vision, the greatness of Jewish culture lies in the overcoming of ethnicnicity. A dilution of nationalism cannot be the basis of a universal vision. Here lie the roots of a growing divergence between Jew and Israeli, the former with a sense of mission as a witness in the human wilderness, the latter concerned only with his own tribes' welfare."



## WILL THE JEWS CHANGE THEIR ATTITUDE?

It was shown, through direct quotations, that there always was a group of Jewish moral dissenters to Zionism. There was never a truly monolithic Jewish opinion. The success of Zionist propaganda in galvanizing the majority of Jews to its side is attributed not to deceit and manipulation alone, Jews must get credit for sufficient inclination to make manipulation insufficient to sway them. Anti-Semitism in the West and the hypocrisy prevailing in Western societies in dealing with racial and religious issues have helped push the Jews gradually to the moral schizophrenia discussed above.

In all frankness, one must add to these factors Arab attitudes and short-comings. Before the Palestinian revolution, anti Jewish attitudes were prevalent in the Arab world -- even though it was instigated by Jewish anti-Arab attitudes. The Palestinians could not present a reasonable humane alternative to Zionist Israel. Jews were finding it hard to live in the Arab countries, and minority problems in several Arab countries were shedding doubt on the possibility of Jews finding security in the Arab midst without a militarist Israel. In the 1948-1967 period, Jews enjoyed security when the Palestinians and eventually all other Arabs were then deprived of security.

The Palestinian revolution has provided a new set of alternatives, no security in the racist state but all the security in the new democratic Palestine. A dialectical development between the Palestinian revolutionaries and the Jews, liberals, progressives, socialists and even religious conservatives. More and more Jewish friends are opening their arms to embrace the Palestinian Revolution, and being embraced by it. "The Zionists are really worrying about the new phenomenon. In an article published by the Jerusalem Post on July 2, 1969, the editors accused those Jews of being traitors to their own people, and consider their alliance with the revolution as most serious and threatening. It is important that the issue of the moral schizophrenia be stressed, that Jewry's conscience be shocked into realization of the consequences of Zionism. It is however reasonable to expect non-Israeli Jews to come to terms with the Palestinian Revolution before the Israeli Jews do. After all, Frenchmen in Paris found it easier to accept the Algerian revolution than French colonies did. But, the efforts should continue in Palestine to win over Jews to the revolution. Escalation of the revolution will have consequences. Obviously, it is going to harden some Zionist Jews against the Palestinians, especially the oligarchy that stands to lose in a democratic, open Palestine. But escalation will have its shock effect. It will bring the realization that an exclusionist Israel can be a very insecure place indeed, and that it cannot last."

The Palestinian Revolution assumes a great share of the responsibility for winning Jews to the side of the revolution by deeds and not words alone. The revolution should not only in fact will not -- pass any opportunity to prove to world Jewry and to Palestinian Jews that it will stand by them if persecuted and is determined to live and create with them a new Palestine not based on bias, racism, or discrimination, but on cooperation and tolerance.

If such campaign succeeds both in the winning of battles and of hearts, the democratic Palestine will become credible, both desirable and attainable. What is this new country look like? What does the Palestinian Revolution really mean by democratic, progressive and non-sectarian? These are serious questions that warrant separate articles. The revolution will be delayed to our next article.

## For the Record

## Current Official Zionist Statements

Following is a self-explanatory series of recent statements by Zionist leaders of the settler-state of Israel:

GOLDA MEIR

December 13: There is no doubt that the people of Israel will have to forego some of their easy ways of living...They should and must. It is a natural result of war. I think our people understand and I don't foresee any difficulties. (Israel's foreign currency reserves were at \$442 million on Nov. 30 -- well below the \$500 million minimum many financial experts feel to be lowest permissible for a sound position)... Britain knows very well that Israel wants these (Chieftain) tanks for her defense and not to attack with...We don't agree with the stand of the United States on the two and four power talks...With its recent revolutions, the United Nations has cancelled itself out as a factor that has any moral right to demand anything of us.

December 15: One cannot expect Israel to accept any solution that is the result of a compromise with a power such as the Soviet Union, the chief factor working to maintain tension in the Middle East...If these powers (Britain and France) think their policy calls for appeasement to the Arabs it is their privilege, but we cannot recognise their right to mediate...The government intends to build up the army to deter and repulse aggression...(and) to speed up the establishment of security outposts and permanent settlements, rural and urban, on the soil of the Homeland (i.e. Eretz Israel from the Euphrates to the Nile)...There is no point in playing with formulas, with the activities of mediators, with compromise suggestions...Jerusalem must consolidate its unification and maintain its integrity and we must encourage a more rapid increase in its population...No change has occurred or will occur in this (neighborhood punishment) policy of ours.

MOSHE DAYAN

December 12: Terrorists have failed to disrupt the normal daily life of the Israelis or to mobilize the support of the Arab population...We do not like to be in this position (of occupiers), but we have to stay put until the situation is more satisfactory. We would like more than anything else to bring the conflict with the Arabs to an end. We would like to live together with the Arabs and not that we should try and kill one another.

December 16: A total of 516 dwellings (of Palestinians in occupied territory) have been demolished since the 1967 war as administrative punishment. The houses are blown up when the military government feels it has reason to believe that the occupant was a terrorist, aided a terrorist or cooperated with him by withholding information...I am the final arbiter of whose house is to be destroyed and I act on the advice of military government authorities. I believe this policy continues to have a deterrent effect...In the first 11 months of this year, the authorities demolished 155 houses on the West Bank, 99 in Gaza and 14 in Jerusalem...Seventy-one men and women have been deported to Jordan for anti-Israeli activities...

ABBA EBAN

December 12: I am a busy minister and you are busy pressmen. I don't think we should bother ourselves about (United Nations) documents.



## French Citizens Expose Zionist Anti-Arab Racism

PARIS - The Paris daily LE MONDE published Dec. 14-15 the following statement signed by a number of leading Frenchmen:

"...Condemning, on our part, all the forms of racism, including the anti-Arab racism which is manifested in France daily, we denounce the process which consists--through repeated allegations about the 'resurgence of anti-Semitism in France'--in casting the doubt of anti-Semitism on those who take position against the racist and expansionist policy of a state, namely the State of Israel. Such confusion is in line with Zionist propaganda, which seeks to develop a certain feeling of insecurity among those Frenchmen who are of Israeli confession or origin in order to stimulate the immigration movement to Israel in conformity with the 'Law of Return.' It is a proof of friendship toward the Jewish community to oppose the utilization of Zionist ideology for the reinforcement of a policy, the dangers of which become clearer every day.

Signed: Messrs. and Mesdames Robert Barrat, Michelle Beauvillard, Pastor Georges Casalis, Jacques Chatagner, Robert Davettes, Pierre Démon, Pastor Serge Guillemin, Monique Lange, Emmanuel Lévyne, Pastor Etienne Mathiot, Gabriel Matmoeff, Elizabeth Mathiot, Pastor Roger Parmentier, Philippe de Saint-Robert, Pierre Rossi, Bernard Schweiner, René Tavernier.





# Kibbutzim: Socialist or Racist?

Today there exist about 230 kibbutzim (para-military settlements) with over 80,000 members all over the country (some 4% of the country's total Jewish inhabitants). The first kibbutz was founded in 1909, and the population of each may vary from 60 to 2,000 persons. The first settlers, kibbutznicks, and quite a number of the leaders and chief administrators came to Palestine from Tsarist Russia, and were very strongly influenced by socialist or progressive movements developing there towards the end of the last century. And with these settlers came the idea of "agricultural colonies on the collective principle" known as kibbutzim. But it has always been the "rebuilding of Zion" that has been the most important and primary part of the kibbutz dream.

David Ben Gurion, the first Zionist premier said: "Today you can enjoy better material conditions and still be an idealist." The individual members of a kibbutz is induced to put the greatest effort into his work, to try and produce more and insure that nothing goes to waste and, to regard everything, whether small or large as if it were his own personal property. Has this incentive anything in common with socialism? And the kibbutznicks are idealistically led to believe that this life benefits the masses of the people. On investigating a kibbutz, one finds that certain discrimination is as open and obvious as in any other capitalist or feudal or semi-feudal society.

"Women are naturally drawn towards service occupations, and in most kibbutzim work in kitchens, dining-rooms, laundries, children's homes and schools" - women are just as oppressed in this Kibbutz society where they are the same domestic slaves and restrained and prevented from developing to full equality with men. "Women members are sent to attend courses in nutrition and cooking, store-keeping, service and table arrangements, sewing and mending, child-care and education." Yet the "socialist" kibbutz claims to be "trying to improve woman's status and position in society."

Where do the tremendous profits go, and which class of people benefits from kibbutzim? The following quote from a Zionist banker is a very revealing admission: "To the outside world the kibbutz behaves exactly like a capitalist enterprise and keeps its contacts better than individual. If the kibbutz is internally composed of people who renounce private property, who bring up their children collectively, or who crawl about on all fours, that is none of our concern." How crystal clear it is that many of these people are being thoroughly deceived, exploited and misled by the international monopoly interests, and by their local lackeys, particularly spiritual - generating hatred for, supremacy over and fear of other peoples who are exploited by the same enemies.

"Zionism, the symbol of idealism." (David Ben Gurion).

The Jews who fled to Palestine for such reasons as persecution, bitterness and fear in the early years are a relatively small number compared to those who have been indoctrinated into immigration by campaigns of national identity, religious unity and supremacy with the deliberate stirring of bitterness, hatred and constantly subjected to by the totally reactionary Zionist movement. Zionist propaganda around the world, and most strongly in the west, demands the

state of Israel be supported and propped up and by whom?...Millions of Jewish workers around the world, by the blood and sweat of their toil, and in their ignorance of true facts, contributed to the establishment and perpetuation of their own enemy, Zionism and the state of Israel. Be it in the "little blue box" children's pennies towards planting a tree, or the constant charity demand of the Zionist agent, the money rolled in.

Hatred and fear are instilled in a natural and subtle way into the feelings of children and new kibbutznicks - and also in very early years of life in a kibbutz, the feelings of a racial supremacy.

The expansionist aims of Israel are the tasks of the kibbutzim - to challenge the most remote area or newly - acquired territory, a kibbutz is established. There is a strong emphasis on self-reliance in defence, any Zionist population of these particular territories. There are four main reasons given for the absolute necessity of self defence - "to meet immediate physical danger, to give us greater freedom and independence in our settlement and development program (we won't be put off from pioneering a particular region, perhaps far from another kibbutz - should specially choose such areas to make safe for further settlement in future, self-reliance of our people, and to develop a force which we could depend on should the Arabs, or any others, attempt to trample on our "rights in the country."

"The kibbutz movement does not believe that the organization of life in Israel or the world can be changed by altering the system of government either by gaining an electoral majority in the legislative assembly or by armed revolution." (Shlomo Tamir.)

This implies that the majority of the people, the workers and peasants of all nations must resign themselves and accept their impoverished and downtrodden conditions as by fate, or perhaps divine right, with some of them, under the banner of idealism, standing by in kibbutzim and waiting and hoping for events to change themselves. What kind of socialism is this? This is not socialism at all, but is defeatism and a betrayal of the world's revolutionary peoples, in particular the Palestinians and the other Arab and Jewish masses.

To the Palestinian refugee children and the other children in the areas surrounding Israel, the constant acts of Zionist aggression have meant more than the "lost doll, a broken toy, and interrupted joy" of the kibbutz children (p.4 Israel magazine, No.10, 1968). It has meant years of enduring poverty, misery and insecurity on the very doorstep of their homeland. It has meant years of suffering and witnessing such acts of aggression as the napalm burning of brothers and sisters. War means different things to different people whether children or not.

The Palestinian people by means of armed struggle, people's war, can build a land where all Christians, Jews and Moslems from all walks of life, will together determine their own future, and that of their homeland, where one man will not exploit another man, and where all men can join together to struggle for a decent existence, free from imperialism, capitalism, exploitation and oppression.



## Israel Censured By Press Group For Censorship

TEL AVIV - The Foreign Press Association (FPA) in Israel, comprising more than 100 accredited members, demanded Dec.11 that Israel abolish censorship on all outgoing news material.

An FPA statement said the way censorship is now being applied is "ineffective and impossible" and is applied "indifferently on identical stories depending upon who is on duty, whether the materials submitted in Tel Aviv or Jerusalem and the time of day one approaches the censor."

"On occasions details of pertinent news stories are withheld for what appear to be reasons of image or prestige," the statement said.

"There have been numerous violations of censorship by correspondents who filed their dispatches from outside Israel."

"No action has been taken against such violators and none is practical," the statement said.

## Eban Rejects UN Jerusalem Resolution

UNITED NATIONS - Israeli foreign Minister Abba Eban again rejected UN Security Council demands for the rescinding of Israel's takeover of occupied Jerusalem, in a note published here Dec. 4.

Eban claimed Jerusalem had been the focus of Israel's "faith and nationhood for 3,000 years" and "the state's center of government for two decades."

The Security Council's resolution of last July 3 censured "the strongest terms all (Israeli) measures taken to change the status of the city of Jerusalem" and confirmed that all Israeli legislative and administrative measures taken to alter the status of the occupied city were "invalid" and could not change its status.

The council called on Israel to "desist forthwith from all measures taken, and in future to refrain from all actions" likely to have the effect of changing the occupied city's status.

Eban's note was included in a communication from Israeli Ambassador Yosef Tekah, dated Nov. 27, addressed to Secretary-General U Thant and published Dec. 8 as a report to the council.

The document showed that U Thant asked three times for information on the Israeli response to the council resolution before receiving Eban's reply. Israel's refusal to relinquish control of the occupied old city is said to precipitate demands for sanctions against Israel by the Security Council.

## Book Review

# Israel Without Zionists

"If you know yourself and know your enemy, you can win a hundred battles in a hundred times," according to a famous Chinese proverb. Reviewing the book "Israel Without Zionists" is such a serious attempt at understanding the enemy's way of thinking.

In evaluating this book, one of the most recent about Palestine this year, and perhaps one of the most vicious, three things should be kept in mind:

FIRST: The author of the book, Uri Avnery, was born in Germany under the name of Osterman. His father worked in one of the banks in Hannover. In 1933 they immigrated to settle in Palestine.

At the age of 15, Avnery joined the Irgun terrorist organization. Later on the left the Irgun and formed his own political "party" called "the Palestinian Youth," which said that the Jewish State is being taken to the Middle East and that the Jewish National Movement must unite with the Arab National Movement to form a "United Semitic Front" against British colonialism.

At the end of 1947 Avnery had a book out called "War and Peace in the Semite Region" in which he condemned the UN plan. The United Nations, however, approved of the partition and the "Palestinian Youth" issued a pamphlet refuting the war between the Arabs and the Jews.

During the war of 1948 Avnery joined the Haganah and was injured seriously but managed to escape death. Avnery wrote his memoirs about the war and was able to buy an unknown weekly magazine "Ha'olam Hazeh" or "This World."

In 1956, Avnery ran for the Knesset (Israeli Parliament) and won a seat which he retains till now. His policy calls for the institution of a confederal union, called the "Semitic Union," among all the Middle Eastern states. He says that this is the only way to achieve peace in this part of the world. Avnery claims that the present Middle East conflict is one between two nationalist movements, the Arab and Zionist national movements.

SECOND: Although the author, in the introduction, claims to be neutral, this is contradicted by much of what he says. He seems to forget all the facts that condemn the state of Israel in its dealing with the Arabs in Palestine.

THIRD: One must not forget that this book was written after Israel had realized that its military victory of 1967 had failed to break the Arab spirit.

ARABS AND PROPAGANDA The author reviews the June war in a separate chapter entitled "The War Nobody Wanted." Avnery says that the Israelis believed that the Arabs would annihilate them completely, particularly by hearing Arab radio broadcasts.

As for the Arabs, he says, "propaganda means something quite different. They love it. They adore it and they certainly don't expect it to be an accurate presentation of facts. The Arabs love their language, their Italian love music and the French love food. Beautiful words coming out of the radio are, for most of the Arabs, intoxicating, making them forget a reality which they are not satisfying their aspirations.

Words easily become a subtle source for reality." The author concludes that Arab propaganda in May 1967 forced the Israelis to carry arms to defend themselves and their own state, a state that cannot bear one single defeat, as they well know.

Avnery pictures the Israelis as "a peace-loving people" carrying arms only in self-defense. He forgets that in this same chapter, he himself admits that "Israel was preparing for an attack on Syria, as a reprisal measure against commandos."

After going over the history of the Zionist movement and the Balfour Declaration, Avnery says "This began the vicious circle of Arab-Zionist relations." He explains this vicious circle in five points:

(1) The Zionists increase their efforts at immigration and settlement.

(2) The Arabs react violently to what they consider a mortal threat to their national existence.

(3) The Zionists look for an ally to contain the threat and gain political and military assistance. This ally can only be a foreign power, whose interests are being adversely affected by the rising Arab nationalism.

(4) The pact between Zionism and foreign powers whets Arab hatred and bitterness sharpening their attack upon the Jewish national home.

(5) This viciousness for the Zionists the need for even bigger allies.

"It is a complete cycle, a truly vicious circle, this merry-go-round where each rider sits on his horse as it whips up and down, imagining that it is he who decides his course, tragically condemned to follow a predestined course."

The author also says "An Arab, going over this brief history, can find in it enough to warrant the conclusion that Israel was created by imperialism will always be aligned to it and could not exist without it. Yet this conclusion is a misreading of facts. Israel is the product of a greater liberation movement which by the peculiar circumstances of its inception was forced into imperialist alliances, yet never was a puppet. Rather it was a partner that related the fruits of its Cooperation long after the other partner had departed. It is imperative that the Arabs understand this for several reasons."

"It is also dangerous, since Israel is not a puppet, to assume that Israel will disappear once its imperialist partners disappear from the Middle East. This is an illusion. Zionism was an authentic movement. No one created it but the Zionists themselves. This is not one of Avnery's self-explanatory contradictions."

BEN GURION AND THE ARABS One of the chapters of the book that the Zionist attitude towards the Arabs is that dealing with the biography of David Ben-Gurion, the founder of the state, soon after immigrating to Palestine in 1905 from Poland gave himself another name David Ben-Gurion.

"Was this Erez-Israel (Hebrew name for Palestine) the land of our forebears, David Green asked himself (as resorted to by Yitzhak Chabaz). The scene meeting his eyes, ears

and nostrils was distasteful to the sensibility of the immigrant. He felt, the guttural sounds of the Arab language an offense to the cultured ear. The town was dirty, the shops devoid of windowpanes, the whole place a lusty cacophony of noises," says Avnery.

The young man from Poland was quite unprepared for all this. It came as a tremendous shock and Ben-Gurion never quite recovered from it. Later in life, he most certainly learned several languages, but he never even tried to learn Arabic. During his first ten years as prime minister of Israel, when more than ten of the voters were Arabs, he never once visited an Arab village or town, never once received an Arab delegation.

The fact which the author does not mention is that most of the Zionists share Ben-Gurion's feelings towards the Arabs, which is suggestive of the way Arabs are treated in occupied Palestine. It is also suggestive of the racism which Zionism is based on.

Avnery goes on to list the events within the vicious circle as the events of 1954, the Lavon Affair, the Agmon, Giza and reprisal raids by the Israeli army against the Palestinian Arabs, as well as the Etzion strike in 1955.

THE BREAKING OUT

The author says "Zionism created something which it never consciously intended a new nation. The fundamental tenet of Zionism is that the Jewish people follows (1) All the Jews in the world are one nation (2) All the Jews in the world are one people (3) The Jews are persecuted by the Jews and for the Jews all over the world (4) The Jewish diaspora is a temporary situation, and sooner or later, all Jews will have to come to Israel, driven, if by no means willingly, by the Jewish persecution (5) The lengthening of these exiles is the REASON D'ETRE of Israel, the primary purpose to which all other aims have to be subservient."

Avnery goes on, "The Jewish generation in Israel does not think along the principles listed above. Their thinking is patriotic, but bounded by the fortunes, land, culture and army of Israel."

The new Hebrew generation has necessarily a different view of its place in the world. It has grown up in a world in which it belongs to a new nation born in Palestine. It does not look at the Middle East from the outside, but from the inside. In fact, it has abolished the term Middle East in Hebrew and Middle East is a European term, assuming the center of the world to be somewhere in the West. It is ridiculous for an Israeli to talk about the Middle East when he means for example, countries like Algeria or even Egypt, which lie to our West. Therefore, when we started to talk about the Semitic region, or simply the Region (ha-mekha-lal) instead of the Middle East.

Belonging to one Region means dealing with the central problem of our existence — the Arabs — either by military or by political means, either through war or through peace. We, Israelis, who have been born into this land, knew that we must solve it — we all know it, from Moshe Dayan, identified by Yitzhak Chabaz, like approach, to people like

me, standing for the opposite. We don't want our land, trying to find a solution to the Jewish Question, real or imagined, for the central task of our generation is to integrate our nation into the framework of our region."

THE ESTABLISHMENT Before dealing with the solutions of the Palestine problem, the author develops a whole chapter to the political parties in Israel. He says:

"We have an apparently bewildering array of parties in Israel. During the 1963 elections, eleven election lists got enough votes to be represented in the present Knesset. The highest list won forty-five of the Knesset 120 seats, the smallest won only one seat."

"Proportional representation allows every minority to have a voice, and it is very difficult, therefore, for any single party to receive an absolute majority. To paraphrase Mirabeau's famous dictum about the army in Prussia: Elsewhere, the state has parties; in Israel, the parties have a state. The machinery of the great party is by far more powerful and entrenched than the machinery of the state, and for a reason: The parties existed long before the state of Israel was created. If we trace the origin of the parties, we find that the youngest was born in the early twenties."

"A Zionist party, forty years ago, was unlike any other in the world. It had to be, its main job was not to gather votes in an existing constituency but to create a constituency. It would, in short, control its members rather than receive direction from them."

"Each Zionist party is thus a great economic empire. The left-wing MAPAM party has dozens of kibbutzim, which form an integral part of the party apparatus and finance its elections, institutions and worldwide network of contacts. The National Religious party has two banks and several great economic enterprises, apart from providing many thousands of jobs for rabbis, superintendents of Koshet kosher, antipic inspectors and rabbis, and many other officials, whose salaries are paid by the government."

"The right-wing parties control many economic enterprises. MAPAM party has managed to concentrate enormous power in the hands of executives from banks and giant corporations right down to the associations of small businessmen and small tradesmen. It has been estimated that during the 1963 elections, MAPAM party had its campaign more than 50 million dollars."

FEDERATION OF PALESTINE

In this chapter, Avnery calls for a settlement of the Arab Palestinian problem, on condition it has a confederal agreement as the basis. This agreement would consist of the West Bank, Gaza Strip and Jordan, if it is willing to join. Jerusalem would be the capital of this Republic and federal union. This is an ideal solution for the problem, as the author believes. "Preceding this union, economic, political and military agreements have to take place. Once this union is formed, peace will be nearer and actual co-operation can exist between Israel and the Arab State. As to the Palestinians, it means an end to their psychological troubles, a place on the map of the world, regaining of identity, a safeguard for their national sovereignty as well as putting an end to the refugees misery," Avnery concludes.

A WRAPPUP

Avnery ends his book by giving a brief summary of the "envisaged" Semitic Union between Israel and the surrounding Arab States. He also lists the advantages of such a union. Nevertheless, he ends his book with a hidden, wrapped threat. "Yet time is important. An uneasy cease-fire prevails along the frozen fronts of the recent war, a cease-fire fraught with dangers, broken by intermittent raids."

"The armies confronting each other across the cease-fire lines are arming quickly. A new war is assumed by all of them as a virtual certainty, with only the exact timing still in doubt. But the new war, or the one after it, will be quite different from the recent one, so different, in fact, that the BLITZKRIEG of June 1967, will look, in comparison, like a humanitarian exercise."

"Nuclear weapons, missiles of all types, are nearing the Semitic scene. Their advent is inevitable. If the vicious circle is not broken, within short, it will lead, to the pre-ordained certainty of a Greek tragedy, toward a holocaust that will bury Tel Aviv and Cairo, Damascus and Jerusalem. Semitic suicide is the only alternative to Semitic peace."

This is a brief resume of the views of a Zionist author. The book reveals the falsehood of his claims. He does not care for a death of Israel but for revitalizing the ancient Zionist dream into a modern one, achieving the old Zionist dream of a Greater Israel, under the guise of a semitic Union.



# Palestine in Retrospect

(Editor's note: The original inhabitants of Palestine, Moslems and Christians, opposed the flow of Jewish immigration into their country under the British Mandate. Their opposition took the form of protests, demonstrations and civil disturbances in 1930, 1931, 1939, 1939 and even an armed rebellion from 1936 until 1939 against the Mandatory Government. After each serious disturbance the British Government appointed a commission of inquiry to determine its causes, as if these causes were not clear enough already. A military Commission of Inquiry into the disturbances of April 1930 found that the reasons for the trouble were Arab disappointment at the non-fulfilment of the promises of independence which were given to the Arabs during the war, Palestinian Arab belief that the Balfour Declaration implied a denial of the right of self-determination, and fear that increase in Jewish immigration would lead to their economic and political subjection to the Jews. Another Commission of Inquiry, headed by the Chief Justice, reported that the fundamental cause of the disturbances of May 1931 was a feeling of discontent and hostility among the Palestinian Arabs due to political and economic causes connected with Jewish immigration. The Commission rejected the Jewish suggestion that the riots had been declared that the root of the trouble lay in the Palestinian Arab fear of the consequences of Jewish immigration, which they regarded as an ultimate means of Arab political and economic subjection. The Commission of Inquiry, headed by Sir Walter Shaw, which inquired into the riots of August 1939 made findings similar to the Commission of 1931. The Royal Commission, named the Peel Commission, which investigated the unrest in 1936, found that the underlying causes of the disturbances were the desire of the Palestinian Arabs for national independence and their hatred and fear of the establishment of the Jewish national home. The Peel Commission recommended the termination of the mandate and partition of the country between Arabs and Jews, save for enclaves covering Jerusalem, Bethlehem and Nazareth. On further investigation of the form and practicabilities of partition by another Commission, called the Woodhead Commission, the British Government came to the conclusion that the difficulties involved in the proposal to create independent Arab and Jewish states within Palestine were so great as to make partition impracticable. Following is the text of the recommendations and conclusions of the Peel Commission. Those of the Woodhead Commission will appear in our next issue.)

## CONCLUSION

1. "Half a loaf is better than no bread" is a peculiarly English proverb; and, considering the attitude which both the Arab and the Jewish representatives adopted in giving evidence before us, we think it improbable that either party will be satisfied at first sight with the proposals we have submitted for the adjustment of their rival claims. For Partition means that neither will get all it wants. It means that the Arabs must acquiesce in the exclusion from their sovereignty of a piece of territory, long occupied and once ruled by the Arabs. It means that the Jews must be content with less than the Land of Israel they once ruled and have hoped to rule again. But it seems to us possible that on reflection both parties will come to realize that the drawbacks of Partition are outweighed by its advantages. For, if it offers neither party all it wants, it offers each what it wants most namely freedom and security.

2. The advantages to the Arabs of Partition on the lines we have proposed may be summarized as follows:

(i) They obtain their national independence and can co-operate on an equal basis with the Arabs of the neighboring countries in the cause of Arab unity and progress.

(ii) They are finally delivered from the fear of being "swamped" by the Jews, and the possibility of ultimate subjection to Jewish rule.

(iii) In particular, the final limitation of the Jewish National Home within a fixed frontier and the enactment of a new Mandate for the protection of the Holy Places, solemnly guaranteed by the League of Nations, removes all anxiety lest

the Holy Places should ever come under Jewish control.

(iv) As a set-off to the loss of territory the Arabs regard as theirs, the Arab State will receive a subvention from the Jewish State. It will also, in the form of the backwash of Trans-Jordan, obtain a grant of £5,000,000 from the British Treasury, and if an arrangement can be made for the exchange of land and population, a further grant will be made for the conversion, as far as may prove possible, of uncultivable land in the Arab State into productive land from which the cultivators and the State alike will profit.

3. The advantages of Partition to the Jews may be summarized as follows:

(i) Partition secures the establishment of the Jewish National Home and relieves it from the possibility of its being subordinated in the future to Arab rule.

(ii) Partition enables the Jews in the fullest sense to call their National Home their own; for it converts it into a Jewish State. Its citizens will be able to admit as many Jews into it as they themselves believe can be absorbed. They will attain the primary objective of Zionism — a Jewish nation, planted in Palestine, giving its nationals the same status in the world as other nations give theirs. They will cease at last to live as a "minority life".

4. To both Arabs and Jews Partition offers a prospect — and we see no other prospect in any other policy — of obviating the inestimable boon of peace. It is surely worth some sacrifice on both sides if the quarrel which the Mandate started could be ended with its termination. It is not a natural

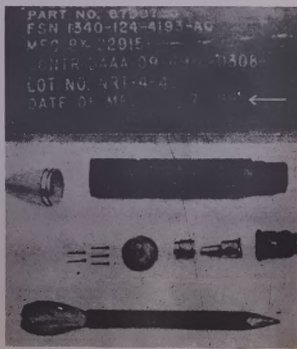
or old-standing feud. An Arab exponent of the Arab case told us that the Arabs throughout their history have not been free from anti-Jewish sentiment but have also shown that the spirit of compromise is deeply rooted in their life. And he went on to express his sympathy with the fate of the Jews in Europe. "There is no decent-minded person," he said, "who would not want to do everything humanly possible to relieve the distress of those persons," provided that it was "not at the cost of inflicting a corresponding distress on another people." Considering what the position is, that have to emerge in Palestine means to many thousands of suffering Jews, we cannot believe that the Jews will resist Partition, or that, great as it would be, is more than Arab generosity can bear. And in this, as in so much else connected with Palestine, it is not only the peoples of that country that have to be considered. The Jewish problem is not the least of the many problems which are disturbing international relations at this critical time and obstructing the way to peace and prosperity. If the Arabs at some sacrifice could help to solve that problem they would earn the gratitude not of the Jews alone but of all the Western World.

5. There was a time when Arab statesmen were willing to concede little Palestine to the Jews, provided that the rest of Arab Asia were free. That concession was not fulfilled then, but it is on the eve of fulfillment now. In less than three years' time all the wide Arab area outside Palestine between the Mediterranean and the Indian Ocean will be independent, and if Partition is adopted, the greater part of Palestine will be independent too.

6. There is no need to stress the advantage to the British people of a settlement in Palestine. We are bound to honor to the utmost of our power the obligations we undertook in the exigencies of war toward the Arabs and the Jews. When those obligations were incorporated in the Mandate, we did not fully realize the difficulties of the task it laid on us. We have tried to overcome them, not always with success. They have steadily become greater till now they seem almost insuperable. Partition offers a possibility of finding a way through them, a

possibility of obtaining a final solution of the problem which does justice to the rights and aspirations of both the Arabs and the Jews and discharges the obligations we undertook towards them twenty years ago to the fullest extent that is practicable in the circumstances of the present time.

7. Nor is it only the British people, nor only the nations which conferred the Mandate or approved it, who are troubled by what has happened and is happening in Palestine. Numberless men and women all over the world would feel a sense of deep relief if somehow an end could be put to strife and bloodshed in a thrice hallowed land.



## U.S. Supplies Israel With "Mighty Mouse"

CAIRO — The United States has been supplying Israel with internationally-banned "Mighty Mouse" air-to-ground missiles. Israel used the small rockets, which are two-and-three-quarter inches in diameter and hurl lethal metal darts over a wide area, on the Suez front during the first week of December.

The Mighty Mouse rocket is banned because its steel darts cause irregular and unclean wounds causing grave complications.

The State Department said

Dec. 8 they were investigating into Israel's use of the banned weapon manufactured in the U.S. last July.

At about the same time in Tel Aviv, a group of six U.S. war veterans called on their government to give arms to Israel.

During his Dec. 10 visit to the U.S., Israel's Foreign Minister Abba Eban also activated a second call of U.S. Phantom and Skyhawk jets to Israel.

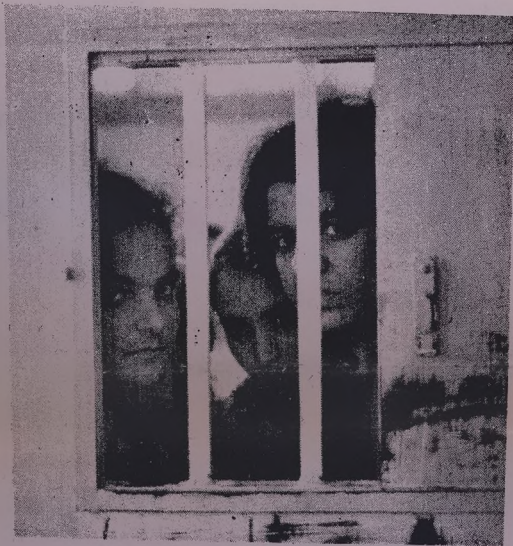
## "Visitors Are Not Allowed"

NABLUS — Israel's military governor in occupied Nabliis, Col. Shaul Givoli, turned down a request by local Palestinian women organizations to authorize visits to Palestinian inmates in Zionist jails on the occasion of Id al-Fitr, the Moslem feast which marked the end of the fasting month of Ramadan on Dec. 10.

The occupation officer also turned down the Palestinian women's request to reopen the Higher Sahlah Girls School in occupied Nabliis which was closed down by the Israeli army last October "to prevent disturbances" and student demonstrations.



## Palestine Girl Students Behind Zionist Iron Bars



*"Mother, it pains me, mother, that you burst in tears when friends knock asking about me.  
But I believe, mother, that the splendor of life is born in my prison, and I believe that  
my final visitor will not be an eyeless bat.  
It must be the day. It must be the day."*

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